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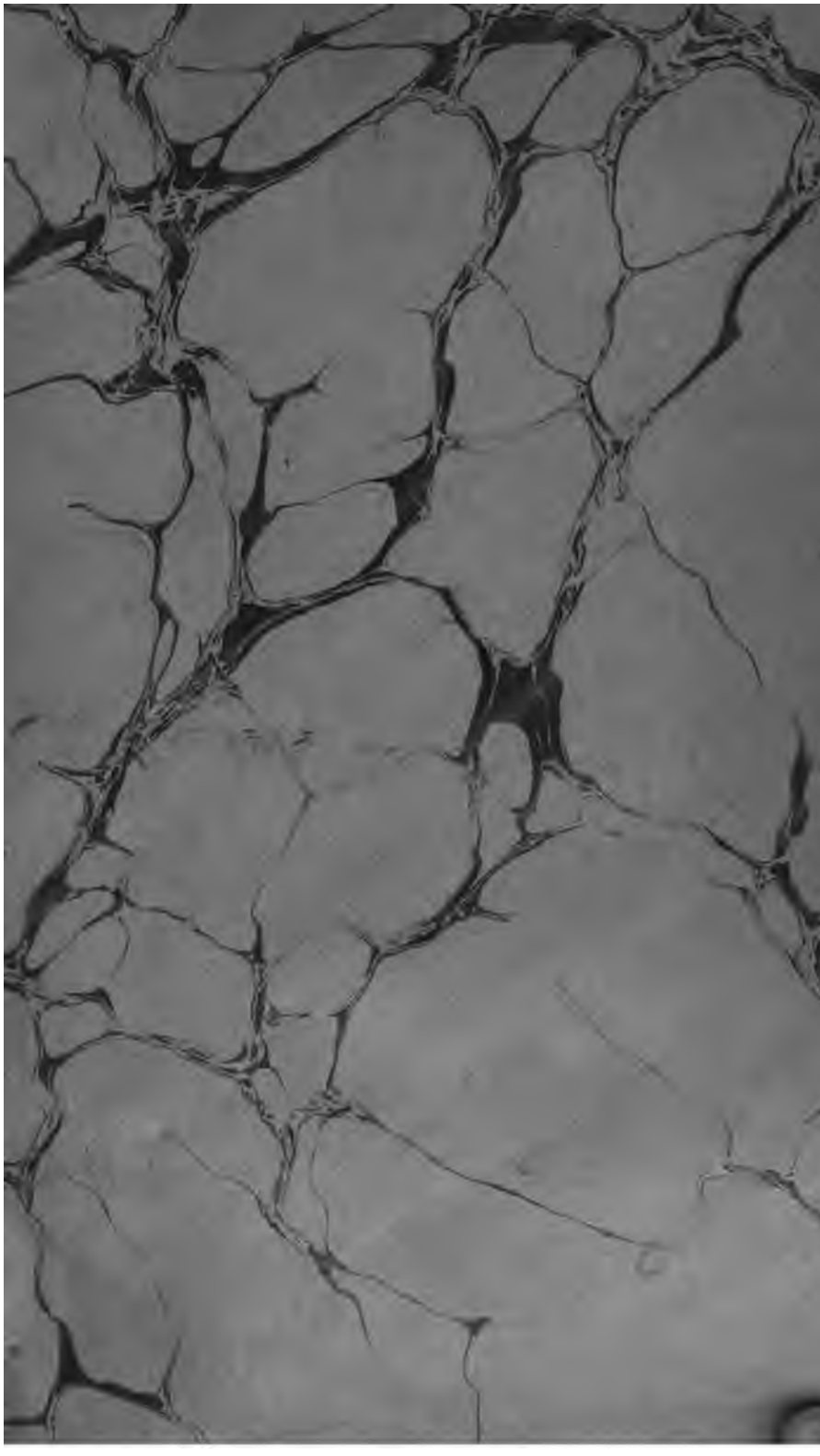

Theophilus (Legend)

in

Icelandic, Low German

and other tongues

From MSS. in the Royal Library
Stockholm.

by

George Webbe Dasent, M.A.

London.
William Pickering.
MDCCCXCV.

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Preface.

There are two classes of men with whom the writer of these lines has nothing in common, and with whom he has no wish to be confounded. One made up of those who look back on the whole Middle Age, or at any rate on the Religious Spirit which animated it, with hatred and disgust; Literary Hams, who only deign to lift the veil which hides those centuries from our eyes, that they may laugh at their nakedness, and exult over our superior condition. A sad atheistic set of men. The other is as absurd on the opposite side; the air of the Age in which they live seems to stifle them, they pant for the fresh morning breeze of five centuries back, and setting their faces sternly against the goodness and nobleness of our own Time (for, with all its sins, our Time is good and noble, and has done, and will yet do, by the blessing of God, many a brave thing), live only in the recollection of the Past, and wish to bring back, not its spirit alone, but all its forms, the quick and the dead alike. The first class pounce on Legends such as this of Theophilus, like foul birds on a fresh carcass: "Come" they scream to their fellows, "Come, and see a new proof of monkery and superstition:" and, as they tear asunder what once was living but is now dead, they thank their God (or have they any God?) that they

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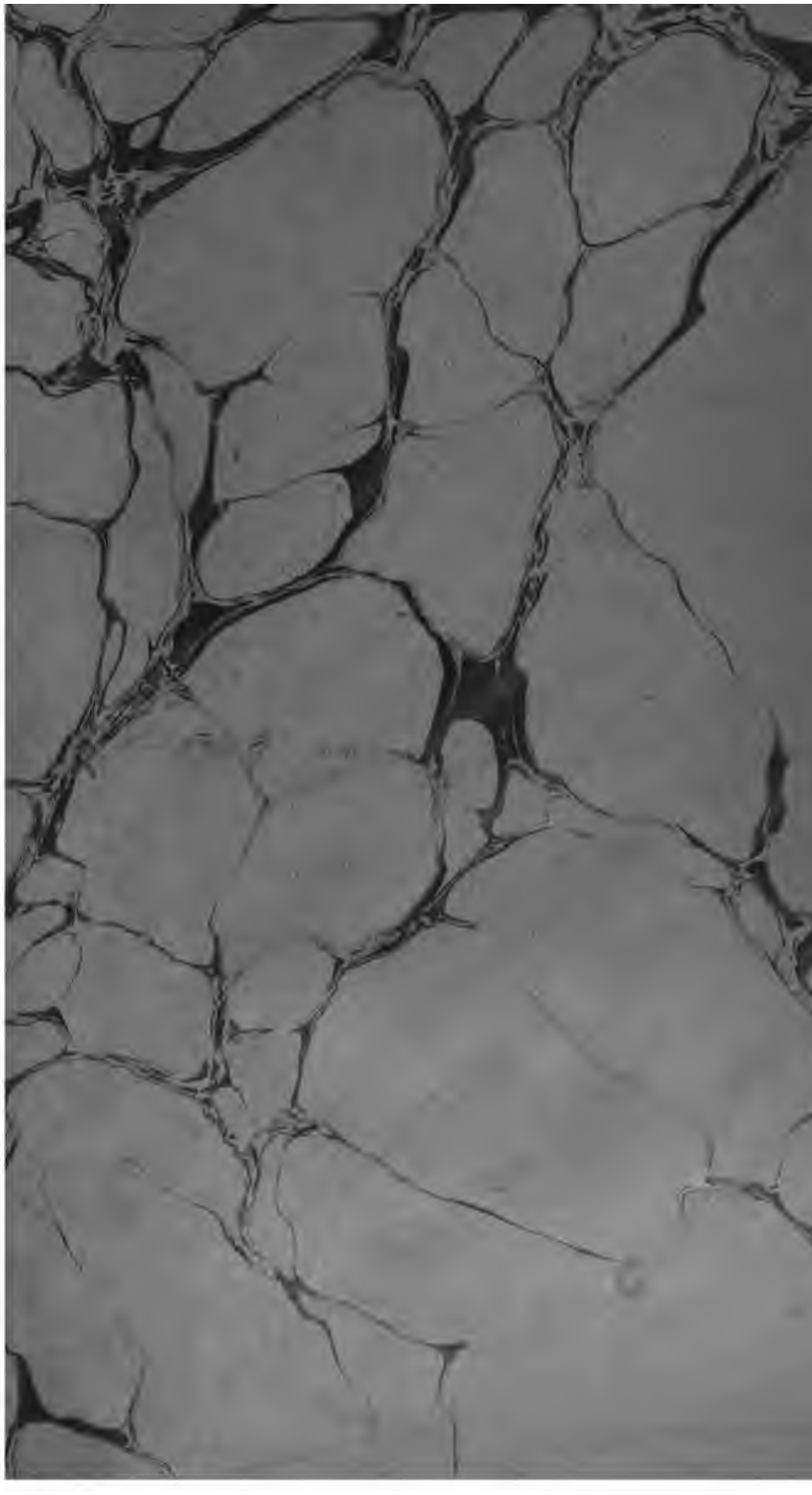

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live in an enlightened Age, when such things are no longer possible. The second hail them as a voice from the Age of General Faith, from the Time that was at peace with itself; and, because their own Time is haunted by an evil conscience, they are willing to bind themselves to the whole confession of their forefathers, so to speak, in block, to repeat it after them word for word, and letter for letter; in a word not only to believe in the Spirit which filled those centuries, but to fit the very same forms, which that Spirit wove for itself, and in which it moved in perfect freedom, to the Spirit of their own Age, forms which it cannot bear, and which will go near to choke the life out of it.

Like most extremes, these two Classes meet on one common ground: Unbelief. The Age which refuses to acknowledge the spirit of those which went before it, can have no true Faith in itself, and in its treatment of its fore-runners only anticipates the fate which it expects at the hands of those who come after: like a brute beast it bullies the weak, and when its time is out, and its strength gone, will itself be bullied in its turn. And on the other hand that which refuses to believe in itself, but flies back to the worn-out garments of a by-gone Time in the hope to find them filled with the same life which once animated them, betrays the rottenness at its own heart, and can only end in strangling itself

with empty forms. Both together fill up the measure of iniquity, and both work together to prolong the curse which presses on our Time, its want of Faith.

After what has been said it is almost needless to add, that the editor of this Legend of Theophilus believes both in the middle and the modern Ages; he has sufficient confidence in the common sense of Humanity, under the guidance of Providence, to feel sure that the long Period, vulgarly called "Dark", could not have been such a "howling wilderness", such a monstrous Chaos, the abode of all unclean things, as some delight to picture it to themselves; on the contrary he is convinced that those Ages were filled with a proper measure of Light, by which great and noble deeds were done, things which we, with all our superior manual dexterity, and Titanic Machinery, can hardly hope to equal; and that they only seem dark to us, because their dark end, the necessary corruption into which they fell after they had lived their appointed life, is nearest to us; partly perhaps because we have hitherto looked at them with diseased eyes sadly in want of couching. And again he is confident that his own Age is the best, at all events the best for *him* who is called on to live in it, and that, if it only knew what Spirit lay under it, it would soon clothe itself in fitting forms, and surpass in every art and every science all that had gone before it. Time will show that

the young Hercules has strength enough to strangle the two serpents which threaten to stifle him in his cradle.

The great, the one, thing needful is Faith: in this respect the Dark Age might set us an example worth following. Contrast for instance the faith of our own Lion-heart, or of Columbus, the assurance they had, under Heaven's help, of a prosperous issue to their voyage, with that of the man who *believes*, that he shall set his foot on the State of New York within seventeen days after embarking at Liverpool. The one would seem to have believed in God, the other in James Watt. "Ah!" some one will cry out, "Watt, Steam, Cotton, you talk of a world strang-"led to death by old forms, but it is new Machi-"nery that grinds us to the dust." The writer has never been able to see any sense in such words. Machinery can only grind man to the dust so long as he is content to be enthralled by what should be his slave. Why should we not encrease our Machinery a million-fold, and spin Cotton sufficient for the whole world, and still be free at heart, holding our heads on high, and believing in God?

After the confession of Faith made above, the writer hopes no one will think of calling him a Mariolater, or any other hard name "not understanden of the Common People", because he has published a collection of legends the avowed end of which was the glorification of the Virgin Mary. To

him they could not but be intensely interesting as the legitimate expression of the Belief of their Age; but he is well aware that any attempt to revive such a Faith in such a form would, at the present time, be an error as pernicious in a Religious, as it would be absurd in a Philosophical, point of view. True it is that the worship of the Mother of God wears an enchanting aspect, that the features of the Queen of Heaven beam with ineffable sweetness, transfigured in the glory shed round her by the matchless Art and Poetry of the Middle Age; but for us as a reality this worship lies far, far, behind; as far as the early dawn from "the burden and heat of the day" in which we are called on to live and work: we may linger on these things in memory, as the grown man recalls with delight the wondrous days of childhood, when the whole universe lay before him, an undiscovered Eldorado; but the world can no more believe in them as it once believed, than it can go back ten centuries, and again pass through the period of its infancy.

And so may these legends of the apostacy and conversion of Theophilus, which once rang throughout all Christendom, from Spain to Iceland, again emerge into the light of day as objects of æsthetic criticism, and stand the trial to which each new generation summons those which have gone before it. Men may smile at them now as effete, but it were

better not to forget the respect due to their age, and to think that they were once the comfort of many an aching heart, and did good service in their day to the cause of Truth, in combating the dark powers of Hell and Death. To the mere sceptical Understanding — that faculty which turns its ploughshare over so many blooming fields to sow them with barren salt — it may seem absurd to reproduce the tale of a man who sold himself bodily to the Devil, and was rescued from everlasting perdition by the intercession of the Virgin Mary; but to the eye of Reason which sees far deeper, and argues from principles of a higher Logic, it is clear that the interest to be taken, the lesson to be learned, does not in the least depend on the truth or falseness of the facts recorded in the Legend; but on the fact that such things formed an inseparable part and parcel of the Belief of Times, which acting up to this faith did the "day's work of a Giant," and left a mark on the world not yet worn out; of an Age which generated and fostered in its bosom the seeds of all our institutions, and from which we are spiritually, as well as naturally, sprung.

Before concluding this Preface the writer has still a pleasing duty to fulfill, that of acknowledging the many kindnesses he has received from friends during the progess of this little work through

the Press, without which it could scarcely, imperfect as it is, have been brought to an end.

And first of all he is bound to offer his most heartfelt thanks to Hr Arwidsson, Librarian in Chief, and to Hr Hyltén-Cavallius, Under Librarian, in the Royal Library of this City; for the very great liberality, with which they have allowed him to make use of the M.S.S. under their care, a liberality the more praise-worthy as it is less common; for the sake of science it were much to be wished that the noble example they have set were followed by others in this, and other Countries, and that the "Dog in the Manger" policy, by pursuing which Librarians become rather a bar to impede, than a help to further the advancement of Literature, were at once and for ever abandoned.

The courtesy with which Professor Schröder Librarian in Chief in the University of Upsala, permitted a valuable M.S. out of his private Collection to be sent to Stockholm, has allowed the comparison and insertion of the various readings to the Swedish Legend of Theophilus.

To the pains and friendship of G. J. R. Gordon Esquire, Secretary to Her Britannic Majesty's Legation in this City, he is indebted for the Facsimiles marked A. and D. which for accuracy and finish of execution leave nothing to be desired; may these lines stand as a poor acknowledgement of this, and many other kindnesses from the same hand.

If the mention of the name of George Stephens Esquire has been left to the last, it is not because his favours have been least, on the contrary they are so numerous that the writer despairs of being able to enumerate them. It was Mr Stephens who pointed out the existence among the M.S.S in the Royal Library of all the prose Legends given in this volume, and the discovery of the Low German Theophilus was made by the writer in his company. The Swedish Theophilus with the various readings belonging to it was copied from his transcript, and his help has been invaluable throughout in decypheiing the Icelandic M.S.S. (no easy task owing to their many contractions) and in correcting the proofs.

But beside all these services, which may be summed up and balanced, there are a thousand nameless Charities of which no account can be given; which are the very heart-blood of Existence, without the warm pulsation of which, without their healthy ebb and flow, the stream of life stagnates, and our outlook grows dreary; when the writer remembers how many of these have been his lot while engaged on this volume, he feels amply repaid for the pains spent on it, and light at heart when he thinks how many of its pages are hallowed by recollections of friendly sympathy.

Stockholm, Christmas Eve, 1844.

Literature.

In the following pages I have attempted to give a sketch of the Literary History of the Legend, and to show its progress, from its rise in the Greek, through the Latin, into the various modern Languages of Europe. Many notices have doubtless escaped me, but I trust that those which I have been enabled to give will be found serviceable by those who take an interest in the subject.

Greek.

The original whence the Latin and, from these, the modern versions sprung, is to be found in the Greek of Eutychianus, the disciple of Theophilus, who declares that he relates what he had seen with his own eyes, and heard from the mouth of Theophilus himself. This account, (from which as yet only extracts have been published?) exists in M.S. in the Libraries at Vienna and Paris. The following account of the Vienna M.S. is taken from Lambecius Commentaria de Bibliothecâ Cæsar. Vindobon. Tom. VIII. P. 71 foll. ed. 1679.

"Vndecimus Codex manuscriptus Historicus Græcus est membranaceus pervetustus, elegans et optimæ notæ in folio, ut vocant, super regali, constatque foliis trecentis nonaginta, paginatim in binas columnas divisis. — Continentur eo Magni Menologii Græcorum mensis Februarius hocordine:

Primò, et quidem à fol. 1 pag. 1 col. 1 usque ad fol. 6 pag. 2. col. 2. Vita S. Tryphonis Martyris. —

Nonò, et quidem à fol. 37 pag. 1. col. 1 usque ad fol. 45 pag. 1. col. 1. "Historia Poenitentiæ et Conversionis S. Theophili Oeconomi sive Vicedomini Ecclesiæ Episcopalis Adanensis in Ciliciâ Tracheâ sive Secundâ. — Conscripta ab Eutychiano, ipsius S. Theophili perpetuo famulo et comite, et ecclesiæ Adanensis Clerico.

Inscribitur ea atque incipit hoc modo: *Μετάνοια καὶ ἀνάκλησις πρὸς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, γενομένη παρά τινος Οἰκονόμου ὀνόματι Θεοφίλου ἐκκλησίας τῆς ἀνατολῆς χώρας τὄνομα Ἄδανα διὰ μεσιτείας τῆς ἁγίας ὑπερενδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας. Ἐγένετο κατὰ τὸν καιρὸν ἐκεῖνον, πρὶν ἢ τὴν ἐπιδρομὴν γενέσθαι τῶν ἀθέων καὶ ἀλιτηρίων Περσῶν ἐν τῇ τῶν Ῥωμάιων πολιτείᾳ ἐν μιᾶ τῶν πόλεων ὀνόματι Ἄδανα, τῆς τῶν Κιλικῶν δευιέρας ἐπαρχίας, οἰκόνομον γενέσθαι ἐν τῇ ἁγιωτάτῃ τοῦ Θεοῦ καθολικῇ ἐκκλησίᾳ ὀνόματι Θεοφίλον· ὅστις οἰκόνομος πάνυ καλῶς καὶ θεοπρεπῶς οἰκονομῶν κ. τ. λ.* — Quod autem Eutychianus historiam hanc literis consignaverit, indicat ipse in fine his verbis:

Ἐγὼ δὲ ΕΥΤΥΧΙΑΝΟΣ, ταπεινὸς καὶ ἁμαρτωλὸς, οἰκογενὴς γενόμενος τοῦ τρισμακαρίστου τούτου ἀνδρὸς Θεοφίλου, λοιπὸν δὲ καὶ κληρικὸς τῆς αὐτῆς καθολικῆς ἐκκληζίας (sic), *παρακολουθήσας τῷ ἐμῷ δεσπότῃ, καὶ ὑπουργήζας αὐτῷ ἐν τῇ θλίψει αὐτοῦ, ἅπερ ἑώρακα τοῖς ὀφθαλμοῖς μου, καὶ ἀκήκοα ἀπὸ τῆς μακαρίας αὐτοῦ γλώσσης, τὰ εἰς αὐτὸν συμβάντα βεβαίως ἀνεγραψάμην, καὶ πιστοῖς φίλοις καὶ ἐυλαβέσιν ἀνδρᾶσιν ἐξεθέμην, εἰς δόξαν Θεοῦ παντοκράτορος καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δοξαζομένου ἐν τοῖς ἁγίοις αὐτοῦ.*

The Greek M.S. at Paris is in the Bibliothèque Royale, fonds de Saint-Germain-des-Prés N:o CCLXXXIII, olim LXX. fol. 284—291; (see Michel Théatre Français au Moyen Age p. 136). This is beyond a doubt the M.S. mentioned by Montfaucon, Bibliotheca Coisliniana P. 400. as forming N:o CC.LXXXIII olim LXX, of that collection; he describes it as codex membranaceus, XI circiter sæculi, foliorum 332.

Fol. 1. Dicta Patrum et Monachorum, initio mutila.

Fol. 284 Pœnitentia Theophyli cujusdam. Init. *Ἐγένετο κατὰ τὸν καιρὸν ἐκεῖνον.*

As an additional reference see Fabricius Bibliotheca Græca, ed. Harles, Hamburg 1807, vol. x. p. 339.

Latin.

From the Greek of Eutychianus two early Latin versions are extant: the one by Paulus Diaconus Neapolitanus; the other by Gentianus Hervetus. The former is to be found in the Bollandist Collection, (Tom. 1mo de Actis Sanctorum Mensis Februarii, die 4to, pag. 480—491) where, according to Lambecius, for alas! I have not been able to consult this splendid work myself, "inter alia multa lectu dignissima" it is proved with sufficient accuracy that the penitence of St Theophilus happened when Justinian the Great was Emperor, about the year of our Lord 538. (not 835 as stated by Mone, Anzeiger für Kunde des Deutschen Mittelalters, 1834 p. 276; and by Grässe, Lehrbuch einer Literärgesch. B. II Abth. 2. H. 2. p. 625). The Version by Gentianus Hervetus purports to be a translation from Symeon Metaphrastes, who flourished in the xth century, and who had embodied the narration of Eutychianus in his great patch-work Collection of the Lives of the Saints. This translation is printed in the 5th vol of Aloysius Lipomanus' Lives of the Fathers, and also by Surius (Tom 1mo de probatis Sanctorum Historiis, die 4to Feb.), and finally the abridgement of this version printed in the present Volume, was published in the Vitæ Sanctorum Selectissimæ of the Carthusian Zacharias Lippelous, 2nd Ed. by Cornelius Grasius, T. I. p. 615. foll. Cologne 1616.

In the xth century Roswitha or Hrosvitha, the famous nun of Gandersheim in Saxony, composed a Latin Poem on the story of Theophilus, see her works, first Ed. "Opera Hrosvite illvstris virginis et monialis Germane gente saxonica orte nvper a Conrado Celte inventa" Nuremberg 1501. fol. on the leaf with the signature g. iij. (Michel Th. Fr.); and another Ed. by Henr. Leon. Schurtzfleisch Vitemberg. 1707. p. 132—45. In the xith century the Legend was thrown into Leonine verse by a writer supposed to be Marbod Bishop of Rennes † 1123, see "Venerabilis Hildeberti primo cenomanensis episcopi, deinde turonensis archiepiscopi opera

etc. Parisiis apud Laurentium le Conte MDCCVIII. fol. p. 1507—15., and the Bollandist Coll. as above. The Poem begins thus.

Quidam magnorum Vice-domnus erat meritorum,
Theophilus nomen; tenuit quoque nominis omen.
Quippe malum cavit, etc^ra.

In addition to these we find the story alluded to or cited by very many Latin writers of the Middle Age. For instance, by Fulbertus Carnotensis † 1029 see his works Paris 1608 p. 136; by St Bernard † 1153 in his Deprecatio ad gloriosam Virginem Mariam, see his works Paris 1615, p. 268; by Vincent de Beauvais † 1264 in his Speculum Historiale 22. 69. which famous work gave the legend great circulation; by St Bonaventure † 1274; in his Speculum B. Mariæ Virginis, lect IX; by Jacobus de Voragine † 1298 in his Lombardic History, or Golden Legend, on the authority of Fulbertus Carnotensis; by Albertus Magnus in his Biblia B. Mariæ Virginis ch. 9; and by other authors cited in the Bolland. Coll. ut supr. An abridged version of the story is to be found in the Lectionary of the church of St. Omer, which used to be read on the 7th day of the Octave of the Nativity of the Virgin Mary, (see Michel Th. Fr. p. 137).

Anglo Saxon.

The earliest notice of the Legend in any Modern Tongue which I have hitherto met with, is found in one of the Anglo Saxon Homilies of Archbishop Ælfric † 1006; and as these Homilies have only been published for a Society, and can hardly therefore be said to be published at all, I have not scrupled to reprint the passage amongst the other short pieces relating to Theophilus given in this volume. Though I am unable to give any English version of the Legend, it is probable that it would require very little search among our Public Libraries before such a one would be found. The passage in question may be read in Ælfric's Homilies, printed for the Ælfric Society Vol. 1 p. 448.

French.

The earliest French version is that in rhymed verse by Gautier de Coinsi † 1236, having been first a monk of St Médard at Soissons, and afterwards prior of Vis-sur-Aisne. The analysis of this conte was given at length by M. Dominique Maillet in his "Description, Notices et Extraits des Manuscrits de la Bibliothèque publique de Rennes. Rennes 1837. 8vo p. 127—31; And the piece itself was published in 1838. by the same Gentleman under the title "Miracle de Théophile, mis en vers au commencement du XIIIme siècle par Gauthier de Coincy publ. p. la prem. fois d'après un M.S. de la Bibl. de Rennes par M. D. Maillet Rennes 1838." The Miracle of Theophilus by Rutebeuf, one of the most famous of the trouvères of the XIIIth century is a Dramatic version of the story, and has been published by M. Achille Jubinal in his "Œuvres de Rutebeuf" Paris 1839. 2 vol. 8vo; and by M. Francisque Michel in his "Thèatre Français au Moyen-Age" Paris 1839. p. 136—56. It is a matter of great regret to me that after every effort I have been unable to procure a copy of M. Jubinal's Rutebeuf in time to make use of the valuable introduction which I understand he has prefixed to the Miracle of Theophilus; indeed, though I have said above that only extracts of the Greek Theophilus had as yet been published, I am not sure that the whole legend has not been printed by M. Iubinal from the Paris M.S. M. Michel's work I have been fortunate enough to have at hand, and to the excellent introduction which he has prefixed to the Miracle I have been indebted for a great part of my information on the subject. The actors in the piece are Nostre-Dame,

Li Evesques, Theophiles, Sathan appelé aussi Li Deables, Salatins sorcier, Pinceguerre serviteur de l'Évêque, Pierre et Thomas compagnons de Théophile. The action begins after Theophilus has been deprived of his office, in the following words.

Ci commence le Miracle de Theophile

Theophiles

Ahi! ahi! Diex, rois de gloire,
Tant vos ai éu en memoire,
Tout ai doné et despendu,
Et tout ai aus povres tendu,
Ne m'est remez vaillant un sac
Bien m'a dit li evesque: "Eschac",
Et m'a rendu maté en l'angle;
Sanz avoir m'a lessié tout sangle
Or m'estuet-il morir de fain
Se je n'envoi ma robe au pain.

After a long soliloquy Theophilus goes to Salatin "qui parloit au déable quant il voloit", (who takes the place of the Jew in the Icelandic and other *prose* versions, and of the Magister in Nygromantiâ in the Low German Miracle, and may perhaps be intended for a Saracen;) After he has stated his trouble, Salatin advises him to abjure God, and become the liege-man of some one who will treat him better; and promises to put him in the way of finding such a one, if he will return the next morning. Theophilus departs promising to come. While he soliloquizes on the misery which will follow hereafter if he denies God, the Virgin, and the Saints, Salatin raises the Evil One, and informs him that he has gained over to his service the famous Clerk, Theophilus. The fiend bids him send him to a certain vale hard by, where they may conclude their compact. Theophilus returns and is sent by Salatin to the trysting place with a caution never to invoke the name of God. Theophilus goes thither and becomes the Devil's liegeman, and besides gives him "lettres pendanz" sealed

with his signet and written with his blood, to that effect, renouncing God and all works of Charity. After this the Bishop sends Pinceguerre to restore Theophilus to his office of "Seneschal", asserting that he is the fittest man for the office; when Pinceguerre brings this message he is treated very cavalierly by Theophilus, who goes to the Bishop, whom he treats very little better, declaring that he will make the rustics smart for it; the Bishop sends him away with an admonition to do well, and begs him in future to look upon his house and goods as if they were his own. The piece proceeds with a sort of stage instruction "Ici va Theophiles à ses compaignons tencier (disputer) premierement à un qui avoit non Pierres", after abusing him to his heart's content, he attacks another named Thomas. In this agreable occupation seven years are supposed to elapse, after which Theophilus repents and goes to a chapel of the Virgin, and begins to bewail his sins; after much hesitation and despair he addresses a long and beautiful prayer to the Virgin, beseeching her aid. The Virgin appears to him, and at first bids him depart out of her chapel, but is soon softened, and undertakes to get back the covenant which he had given to the Devil. After some demur from the Evil One she regains the deed, and gives it to Theophilus, bidding him give it to the Bishop to be read before the People; this he does, and after the Bishop has read the deed, the Piece ends with the following words.

Issi ouvra icil preudom.
Delivré l'a tout à bandon
La Dieu ancele;
Marie, la virge pucele,
Delivré l'a de tel quercle:
Chantons tuit por ceste novele.
Or, levez sus;
Disons: Te deum laudamus
Explicit Le Miracle de Theophile"

In a M.S. of the end of the XIIIth century in the Bibliothèque du Roi N:o 7024, is found fol. 104 a piece of more than 900 verses with the title "Come nostre dame racorda Theophilus à son cheir fils" Beginning thus.

Enceis qu'éussent cil de Perse
Rome destruite et déserte
En Celice la region
Avenit ce à un baron
Visire estoit de la mostier
Theophile l'oy nomer. etc.

According to M. Paulin Paris, from whose excellent work "Les Manuscrits François de la Bibliothèque du Roi Paris 1841 T. IV p. 70—71." I have extracted this notice, this is not the conte of Gautier de Coinsi; he adds that it had escaped the notice of M. Iubinal. In one point of view it is interesting as giving the right name of the country (Cilicia) in which the events are said to have happened; in all the other vernacular legends which I have seen, the scene is laid in *Sicily*, a mistake easily made at a time when almost all intercourse with the East had ceased, by men who must have known of such an island as Sicily, but probably had never heard of Cilicia.

The legend seems to have been very popular in France during the Middle Age; and is often quoted or alluded to.

Sainte Marie Magdelainne
Fu ensi de ses pechiés sainne;
Au dyable fu retolus
Par repentir Theophilus
Rom. de Mahomet v. 1681. *Paris* 1831

Douche mer Diu, ki sauvas
Theophylu et confortas
Oevre-li l'uis de paradys.
El. s. la m. d'Enguerrand de Crèqui. Paris 1834

Tu es à tout le mont une seule esperance,
En toi doivent avoir pecheour grant fiance,
Par cui Theophilus trouva sa delivrance,
Qui ès mauvais d'enfer avait mis sa creance.
C'est uns Salus de Nostre Dame. M.S.

Ha! Dame, se grace trouva
En vous le clerc Theophilus.
Miracle de Nostre-Dame, de l'empereur Julien M.S.

A vostre filz dictes que je suis sienne.
De luy soient mes pechez aboluz,
Qu'il me pardonne comme à l'Egyptienne
Ou comme il feit au clerc Theophilus,
Lequel par vous fut quitte et absoluz,
Combien qu'il eust au diable faict promesse.
Ballade VI, *que Villon feit à la requeste de sa mere, pour prier Nostre Dame,* dans le *Grand Testament* v. 883.

Finally we find it sculptured in Church Architecture, and painted on glass. It is carved twice in the Cathedral of Notre Dame at Paris; once on the North Porch, and again "contre le mur du nord au rond-point" (words which I do not clearly understand but which I take to mean "on the north wall of the apse"). It is painted on a window in the chancel of the Cathedral at Laon, in eighteen medallions; and Michel, from whom the above particulars are taken, states that this window presents details of the Legend not met with in the texts. It is also to be seen in the Church of St Peter at Troyes, and in that of St Julian at Mans, in both instances on windows in the Choir.

vil nâhen gesetzet:
den hâstû, frouwe, ergetzet:
wan er ist, als ich hân vernomen,
von dîner helfe wider komen,
dar zuo manec sündære,
dem dû barmherzec wære:
des nennet dich mîn zunge
muoter der barmunge
unt spriche ouch nû als ê
"künegîn misericordie".

Haupt und Hoffmann Altdeutsche Blätter I. 79—80

Mention is also made of it in the following lines out of the Ave Maria of Konrad von Würzburg, who flourished in the middle of the XIIIth century

Ave Maria wer zuo dir gedingit
wol deme ie gelingit,
als eins malis kunt wart vil gar bisündir
an deme, der ein wundir
hette leidir sundin richir pliehte:
sin name was Theophilus genennit,
in der shrift erkennit
was er, also man sagt;
magt din gnade erdahte
daz sie ien widir brahte
von den vientlichin angesiehte
des hellewuormis, deme er sich do hette ergebin.

Mone's Anzeig. for 1834 *p.* 273.

And in another poem discovered by Massmann

Maria wünschel gerte
des stammes von yesse
Theophilum ernerte
din Jungfrowelich ere
trit har für vnser schulde
hilff uns in gottes hulde
o mater gracia.

Mone's Anz. 1832. *p.* 25.

Von der Hagen (in his Jahrbuch f. Deut. Sp. und Alterthumskunde vol. 6. 1844.) in an article on Faust, mentions a Middle-High German Poem as given in his "Gesammtabenteuer N:o 84." I have not been able to get a sight of this book, nor have I seen any reference to it in any of the works which treat of Theophilus.

We next come to the Low German Dialects, and I shall begin with the Netherlandish or Flemish, and then procede to the Low Saxon or German, because I believe that it was from the Flemish that the Legend, like Reineke and other Poems, passed into the Low German.

The Flemish Theophilus, a narrative poem in 1854 verses, was published by M. Philipp Blommaert under the following Title, "Theophilus, gedicht der 14e. eeuw, gevolgd door drie andere Gedichten van hetzelfde tydvak, uitgegeven [door] P.L.B. Gent, Duvivier 1836. gr. 8vo". I am very sorry that in the case of this book, as in that of M Jubinal, all my efforts to procure it have been ineffectual, so that I am forced to borrow the materials of this notice from Mone's Anzeiger for *1836* p 434—5; this is the more to be regretted as I *think* I can trace some of the peculiarities of the Flemish Theophilus mentioned by Mone, as the repetition of the same thought in two suceeding verses, the love of proverbs, and the disregard of the final n in rhyme, (though perhaps these are hardly distinctive peculiarities) in the Low German Miracle which I have published, and in the Low German Poem on the story of Theophilus edited by Bruns (Altplattdeutsche Gedichte, Berlin Nicolai 1798 8vo); Besides, on the supposition that the Flemish Theophilus was the original whence these two pieces were derived, it becomes a question of great importance to compare them with it, both for the sake of ascertaining how they have handled the matter, and that of defining the relation in which they stand to each other.

After long consideration, it seems to me that the resemblance between the Miracle and the Poem in Bruns

is not sufficient to warrant the conclusion that they are both the same piece with only the variations which every copyist used to insert in the transcript while under his hand; and yet it cannot be denied that there is a strong resemblance, in some cases amounting to a positive identity, between the two; I would explain this likeness by supposing them to be separate workings up of the Flemish Original in a Low German shape; the poem in Bruns being intended for a narrative piece, and the one I have printed for a Miracle play; to support this view I may remark that the parts which give the piece most of its dramatic action are wanting in Bruns; for instance the first 174 lines, containing the debate on the election of Theophilus in the Chapter, his disgrace, and lament, along with the appearance on the scene of the Master in Necromancy; also lines 440—53 when Lucifer appears as an actor; and 510—43. containing the dialogue of Theophilus with his two servants, and Satan's warning to him not to approach the Preacher.

The piece which I have published is to be found in a M.S. of the Royal Library here in sm. fol. marked N:o 29. it is 9 inches by 4, bound in contemporary wood boards, with two coats of arms (a wolf and a cap) carved on one of the sides.

It has 108 leaves of from 30 to 35 lines on a side, and contains the following Poems all in the Low German Dialect, and written in two hands; the second begins leaf 62 recto.

1. "Valentyn uñ Namelos" This poem is unfortunately imperfect, as leaves 1, 2, 11, 12, 13, and 24, have been torn out. In its present state it begins on the 3rd leaf recto with the lines.

De konīgh de herē wol vntfenk
He myt en to deme sale ghink
Dar bat he pleghen wol den ghesten
Al de dar weren inder vesten.

and ends leaf 39 recto thus

Dar na wart de dot be kant
Crysosin' in vngherlant
Dar vur namelos myt craft
Vñ krech dar des konīghes macht
He wart dar here in deme lande
Vñ leuede sunder scande
Myt syner vrowen syne ÿas [sic]
Dyt buk ys ute dat ys war

Explycyt hoc totum
Infunde da mychy potum

This Poem has been badly printed in Staphorsts Hamburg: Kirchengeschichte 1,4. p. 231 foll; from a bad M.S. This Stockholm M.S. contains a better text, and is at all events valuable as a means towards forming a better edition by comparison with Staphorst, with this view I have taken a transcript of the poem which I purpose communicating to Moriz Haupt for insertion in his "Zeitschrift für D. Alterthum".

2. A Poem entitled "De Vorlorne Sone". being the story of Robert-le-Diable in a milder form, inasmuch as the Hero shows none of the fiendish temper given him in the French original, and merits perdition for no crimes committed by himself, but solely for the sin of his parents. The piece begins leaf. 39 recto thus

In godes namen heue yk an
Also yk my des vor synnē kan
So en ys nen man de dar leuet
Vñ so grote sunde heuet
De ychtes moghe be ghynnē
Sunder godes mynnen

After 34 lines of prologue, the story begins

Me spreket ÿd was eyn rÿtter fÿn
He hadde nicht en kyndelÿn
He was ok houesch vñ mylde
Eyn helt vnder syneme schylde.

Unfortunately leaves 44, 47, and 48 are missing the poem ends leaf. 55 verso thus.

De dyt bok ghe dychtet vñ ghe screuē hat
Got gheue syner sele rat
Dat heñelryke to lone
De vor lorne sone
Schal dyt bok ghe nømet sŷn
Det neme ŷk uppe de truwe mŷn
Dat he was vor loren
Er he wart ghe boren
Beyde myt sele vñ myt lyue
Doch ghaf got eme der saldē schyue
Dat he vor van alle syne not
Vñ heft myt gode vroude grot
Des behelpe vns got allē samen
In godes mamē [*sic*] A M E N

¶ Dyt bok dat ys vte
Me hale vns ghut ber up de snůte

¶ Wuste yk eynē ysren hot
De vor loghene were ghot
Vñ eynē schylt vor schelden
Den wolde yk dure ghelden

Of this poem, hitherto quite unknown in German Literature, I have taken a transcript for the purpose of publication.

N:o 3. "Flos uñ Blankeflos". from leaf 56. recto to 78 recto; leaves 61 and 72 are wanting. The Poem containing 1365 lines in its present state begins thus.

In den nomē jehsu crysty
De vns makede van sunden vrŷ
De gheue my syn vñ macht dar to
Beyde awēt spade vñ morghen vro
Dat yk ende dyt bokelyn

Cryst gȳf mȳ dar to de hulpe dȳn
Wente yk des byn seker vñ vrut
Dȳne hulpe ȳs to allen dynghen ghut.

It schach an eȳner tȳt
Also vns de awenture ghȳt
Wo de konīgh vā yspānȳghē myt syner macht
Samelde ene grote herekraft
Vñ vor to aŭernē in des konīghes lant
Dar he dede rof vñ brant
And ends thus.
Got de ghaf blanckeflosse eȳ kynt
Dar van se grote vroyde vntfynk
Dat sulue kleyne kyndelyn
Dat wart eȳ fyn dat meghetyn
Se syrede to gode al ere. lyf
Se wart konȳgh pyppynghes wyf
Se hadde gode vele to leue dan
Konyngh karle ze by eme wan
See worden krystene alto hant
Vñ be kerden ysspannyen lant
Vor gode scholen se selych syn
Dat ys ghar de loue nym [*sic*]
Sodder wart yd over heyden
Do flos van blanckeflosse was ghe scheyden
Do be dwank se wedder synt
Konyngh karle erer dochter kynt
Do ok sodder wyl moñych lant
To der crystenē heyt be dwank
We dyt an eȳ beter hef ghe bracht
Deme gheue got ghude nacht
Got gheue vns eynē ghuden ende
Wor wy vns yn der werlde wendē
Dyt bok ys vte
Me gheue vns ber uppe de snŭte

I think

I think it will be clear even from these short specimens that the Stockholm M.S. contains a much better text than that in Bruns. I should mention here that Hr. Klemming who has so ably edited the Swedish "Flores och Blanzeflor", was the first to fall on this M.S., and to discover that it contained this Low German Poem. He also first ascertained the number of the missing leaves, and paged the vol., all which has been a great help to me, (though I have preferred giving the number of *leaves*); Hr Klemming has also counted the number of lines in this Poem, which he gives as 1364, but it is plain that the last line in the M.S. contains two verses, and indeed the scribe has shown that he meant it for two by setting the stroke usual in such cases in the middle.

N:o 4. Theophilus from leaf 78 recto to 94 recto.

Of this piece I may remark that I have striven to make my transcript as much like the M.S. as possible; I hold this to be an imperative duty when texts are published for the first time; it is time enough after this has been done to subject the text to a critical revision, and make it readable. Upon this principle I have printed Theophilus with every contraction and all his imperfections on his head, and to my knowledge have altered nothing, except in one or two instances by bringing a consonant inserted above into its proper place in the word. A peculiarity in the M.S., I mean the occasional use of the Dansk ø (see the Facsimile), may perhaps warrant the conclusion that it was written somewhere in the North of Germany on "the debateable ground" between the Dansk and German tongues. The headings of the speeches, which I have printed in Black Letter, are in rubric in the M.S., and each speech begins with a large red Letter, all which may be better understood from a reference to the Facsimile.

N:o 5. a short piece in double col. on leaf 94 verso. probably a translation of the French Fabliau from

which Chaucer took his "Marchant's Tale", best known to the English reader from Pope's "January and May". As the little piece is interesting in more than one point of view I print it here.

. . . . . was eȳ blynder mā
. . . . . r nomen hān
. . . . . schone jūc dat wyf
. . . . . lef also syn lyf
. . . gan to spele edder to der kerkē
. . . [e]r hande se solde werkē
. . . ok jo by er syn
. . . vnwro de vrouwe fyn
. . . se bŷ den klederen dat
. . . em nychc enē trede en trat
. . . ener stunden
. . . kede se eneme junghen
. . . se hauen wolde
. . [b]at en dat he se trutē scolde
. sprak vrouwe yk dat gherne do
Kone gŷ vȳden stede dar to
Se heyt en an enē bōghardē ghā
Dar so wolde se ene al vm̃e van
Eynē bomghaden al vm̃e
Vp eynē bom dat he klūme
Dar scholde he erer warden
Se wolde komen in den gharden
In ereme huse dat se sat
Met ereme mañe dat se at
Ouer tafelen dat se seten
Van appelen dat se spreken
Se sprak wolde gy an den bomghardē ghan
Dar de schonē appele stan
He sprak vrouwe ghat my vore
Ik volghe jw al vpme spore
Do se in den gharden quemen
Vñ nyne appele dar yñe vornemen
Se sprak wo schole wy des beghȳnē

Dat wỳ appele vā desseme bome wyñē
Se sprak bucket yw dar nedder
De blȳde sprak dar nycht wedder
Se stech em up dat lyf
Vp den bom clam dat sulue wyf
De blynde grep den bom al vm̃e
Vp dat nemāt up en clům̃e
Se want den se hebben wolde
Vñ bat en dat he se trutē solde
De jūghe sach hyr vñ dar
Dryer telghen wart he vn war
Dar he se up legede
Do be ghūde de bom to roghēde
De louc beghūden ruschen
De appele he ghunden duschen
Des wart sunte peter vnwar
He sprak here scheppar
Ghyf deme blȳdē māne syne øghē
Ik mach des nycht lengher døghen
Dat dyt de blȳde man seghe
Wo schemelyken dat syn vrouwe leghe
Vnse he [*sic*] de sprak to hant
Peter nů sy des ghenant
De vrouwe de ys so wrot
Se vntlecht dat em myt der spot
Ach here meyster dorch dyne ghute
Ghyf eme dat he sen mote
To hant dar eȳ teken schach
Dat de blynde man sach
He sprak wat do ghy nu
Se sprak leue man segỳ nu
Deygher bote hebbe yk wol lxxii ghe maket
Er yk er eȳ han gheraket .
Dat gỳ leue mā konē sen
Des mote gode lof schen
Des synt gỳ my nů to vluggh
Schudde gỳ de appele myt . . . . .

[Sprak h]e
Styghet af vñ latet allē
Wo desse dynk syn ge vallē
. . . . . nk syn gheschen
Dat yk blynde man kan sen

Unfortunately a piece has been torn off the M.S., so that the first fifteen lines are imperfect; the writing is carried down quite to the bottom of the page, in order to get the piece in on the side (it was probably written after the vol. was finished to fill up the blank side) which makes it a hard matter to read the last lines as they are very much crowded together, besides which a small piece is torn off at the bottom also.

N:o 6. A piece called "De deyf van brugghe vñ van parys" leaf 95 rect. to 106 verso. being the famous story of Rhampsinitus and his Treasure House. I have sent an exact copy of this poem to Moriz Haupt for insertion in his "Zeitschrift". The discovery of this Low German Poem is a matter of great interest, as it contains the most complete version of the tale hitherto known in the German tongue. For the Oriental origin of the story see Loiseleur Deslongchamps "Origine des Fables modernes" p 85. and for other particulars Keller's "Vorrede zu dem Roman des Sept Sages p cxciij. In Haupt and Hoffmanns Altd. Bl. 1. 136. fol. a prose version from a Leipzig M.S. of the xvth century.

N:o 7. — a Poem called "De segheler" from leaf 107 recto to 108 verso., the last piece in the vol. and imperfect. The shipper goes over the sea to trade, and leaves his wife to the care of his servant Hynryk. The wife goes

To der myssen an eȳ klosterlyn
Dar yñe weren preddekere.

The prior at the confessional offers her

"Theyn mark suluers gheŭeghen wol"

for her love; she says she will think of it, and come the next day. Next day she resolved to go no more to

hear mass at the "preddekere" cloister, but at one belonging to the order of "Gray Friars"; here she is offered

"Twyntych mark suluers wol gheweghen"

she goes away promising to come next day, but instead goes to the Parish church, where she is offerred by the "kerkhere"

"Druchtych mark suluers an ghuder wychte".

she goes away promising to come next day; and in despair is on the act of disclosing her sorrow to her servant Hynryk when the M.S. ends, several pages as it seems having been torn out. One of the leaves at the end of the vol. having the same watermark as the last leaf of the M.S., has been preserved loose and contains the following curious account of the expences of a journey made by the possessor of the M.S., written in a hand of, I think, the XVth century, and which may serve as a help toward supporting the hypothesis as to the district in which the M.S. was written.

It^{n} so hebbe yk vor tert in dat erste to den schegen orde iiij wytte vñ vyf wytte to der warpe vñ iij wytte to vargelde dē schypperen vñ xij wytte van der warpe wente te ancklam auer de heyde vñ to ancklam vor terde yk vyf wytte vñ to ranssin j wytten vñ vyf wytte to vor lone Ith teme [or tome] grypelwalde des ersten dages vj wytte des sundages x alb' des mandages x alb' des dinxstedages x wytte des mydweken v wytte des dunre dages x wytte des vryghdages vj wytte des sūauēdes x wytte des sundages x alb' des mādages x alb' des dinxstedages x wytte vñ vyf wytte to var gelde vñ iij wytte vñ iij alb' vñ enens' sundes to polstze vor terde yk.

I should add that the M.S. is written on stout Paper with 3 or 4 watermarks, about half the vol. being marked with a star standing on a crescent, in a crabbed, but tolerably clear hand of the XVth century, (whether of the first or last half I cannot pretend to decide, Mr Stephens places it about A. D. 1400) the initial letter of each line being a small capital picked out

with red; throughout the M.S. large red capitals are occasionally interspersed. On the whole I think it cannot be denied that the discovery of this M.S. is valuable on account of the acquisitions to Low German Middle Age Poetry contained in it.

Before closing this branch of my subject I have another Low German Theophilus to mention. A Dramatic piece contained in a M.S. of the Libr. at Trèves. Moriz Haupt, to whom I wrote mentioning the Stockholm M.S., conjectures that both it and that at Trèves contain the same piece, but it is plain to me both from the oral communication of Jacob Grimm, and from the account given of the plot of the piece in his D. Myth. 2te Ausg. 2te Abtheil. p. 953. that this is not the case. In the Trèves M.S. the Devil brings Theophilus after his apostacy up into a Castle, "up de Ovelgunne" where it is cold but where they spend their time in feasting and revelry, nothing of which occurs in the piece I have published.

On hearing from Haupt that he had in his hands a copy of the Trèves M.S. I wrote to him begging for a transcript; while in the act of correcting this sheet his answer has reached me, from which it appears that the copy in question is no longer in his possession: I sincerely hope that the poem may soon be published, as I cannot help thinking that it will turn out to be one of the most interesting pieces on the story of Theophilus in existence.

The short Netherlandish legend in prose which I have printed, is taken from a translation of the Golden Legend of I de Voragine which is in M.S. in the Royal Library here; It is in fol. very well written on stout paper in double col. The passage begins fol. cc.xxix. recto col. 1. Prefixed to the Translation is a Preface by the Translator beginning thus.

Deise bouc es ghehecten gaudene legende.

Hier beghint de prologhe dat es ene woreidene. Op een boue heet aurea legenda datis guldene legende.

Langhe tiit hebbic versocht gheweist ende zeere ghebeiden omme inten latine te dietse te makene een bouc dat men jnt latine heet aurea legenda dat bediet te dietsche Guldin legende etc.

and at the end of the vol. is the following colophon.

Deise bouc was beghonnen scriuen synte winnocs daghe den vyfsten dach na alre synten dach. Jnt jaer ons heren M. CCC. ende XCIX. ende vulscreuen synte vrbaens daghe den XXV^{sten} dach in meye. Jnt iaer M. CCCC. Dies hebbe god lof ende eere. nv ende emmermeere Amen.

Icelandic.

The first Icelandic Legend in this volume is printed from a M.S. in the Royal Library here; it is a sm. fol. in double col. containing 109 leaves and written in two hands, the greater part (fol. 1—85 rect. col. 1.) being in one of the XIVth century, and the rest in one of the XVth. The vol contains Ist a Life of the Virgin Mary, fol. 1 verso — 26 verso; the rest is taken up with religious legends in her honour being translations from the Latin, but translations into which, as was common in the Middle Age, the writer has infused a great deal of the spirit of his time and country. The legend of Theophilus begins fol. 85. recto col. 1. and is therefore the first legend written in the second hand; I have printed it to the best of my power as it stands in the M.S., and have altered nothing even in passages where the writer seems to have made blunders; the legend ends fol 89. verso col 1. I should mention that the part of the vol. in the first hand is not only much more legible, but also presents a much better orthography in observing the distinction between d and ð and in attending with tolerable exactness to the dipthongs æ, and

æ or ö; all this may be seen from the curious legend concerning St Anselm of Canterbury which I have printed in the Appendix, it begins fol. 34 recto col. 2 and ends fol. 36 recto col. 2. Fol. 109 verso is blank and bears an inscription written in Iceland A. D. 1656 to the effect that the M.S. belonged to one Gudmundur.

The second Icelandic Legend is printed from another M.S. in the Royal Library in 4to of the xvth century containing 178 leaves in double col., written in two hands. Like the M.S. just described, it contains the life of the Virgin Mary, with religious legends, but both are separate works, and not at all transcripts or variations of one another though probably taken from the same Latin original. The legend of Theophilus begins fol. 17. recto col. 1 and ends fol. 22. verso col. 1.

At fol. 98 verso col. 1 is a register of what has gone before, which begins thus "Fyst aa bokinne er lifs saga uolldugrar fru sancte marie himirikis drottningar. Þui næst miracula eius. primum de Theophilo er sig gaf fiandanum oc frelstizt fyrir uora fru."

At fol. 177 recto col. 2 is a register over the last part of the vol. beginning thus "Hier byriar upp kapituleran fyrr skrifadra iarteigna blezadrar guds modir marie er uirduligr herra hakon norregs konungr let snara or norænu gudi til heidurs ok hans modir marie." After long deliberation I find it hard not to accede to Mr Stephens' opinion, and to suppose that some words must be omitted in this passage, which would otherwise give the word "norænu" a sense very different from that commonly assigned to it, and seem to imply that in the time of this king Hakon (probably Hakon the 7th † 1382) the Norwegian tongue was so different from that spoken in Iceland that it was necessary to translate works written in it into Icelandic before they could be understood by the people of that island, an inference which we have every reason to believe would be false.

It is

It is best therefore to translate the passage thus, supplying the words assumed to be missing "Here begins the Register (or the heading) of the miracles of the blessed mother of God Maria written above, which the noble Lord Hakon King of Norway caused to be turned out of [Latin into] the Norse tongue to the honour of God and his mother Maria."

At the end of the Register is the following inscription "Sidazt aa bokinne er æfintyrid af faustunne annunciationis beate virginis Marie.

Help maria mier. mun ek treysta þier.

In the statement I have given of the age of these two M.S., I have followed Hr Jón Sigurðson of Copenhagen, who inspected them, and has assigned the above dates to them in his M.S. catalogue of Icelandic M.S.S.

Swedish.

The old Swedish Theophilus is printed from a M.S. of the Royal Library, called the Codex Buræanus from its former proprietor the famous Swedish Antiquary Buræus; it is at present in the hands of Mr Stephens who is about to publish from it some legends for the Swedish Archæological Society, and to whom belongs the honour of first pointing out its value. The M.S. is in 4to on vellum, and was written about 1350, unfortunately some dishonest hand has torn out a good many leaves; its contents are "Legends and miracles of the Saints." The various readings to this legend are taken from the codex Bildstenianus a valuable M.S. on vellum the property of Professor Schröder of Upsala, they are the following.

I —[1] prouester —[2] cicilia (rike) —[3] d^{c}.xxxvii. —[4] wanting —[5] herra are —[6] ok swa —[7] taken into the text from cod. Bild. —[8] til biscop(s) —[9] som han

—[10] før —[11] liwfuare. 2 —[1] Thæu (som vardh) —[2] wanting —[3] minna —[4] kiæran —[5] aff hanum —[6] si(t) —[7] æmbit(e). 3 —[1] ey —[2] wanting —[3] instead of harme — þær. harme æn wardh diæfwls anbudh: Thær. 4 —[1] (en) Judh(e) —[2] badha saman —[3] del. —[4] cristne —[5] brefwit insighlat —[6] (dare) 5 —[1] wanting —[2] lætir —[3] hedher oc æro. 6 —[1] kænnis —[2] aff —[3] ey —[4] instead of hialp — raþa. hiælp oc (trøst). 7 —[1] oc rædh —[2] trøste at —[3] lofwa —[4] vnder. 8 —[1] wanting —[2] wanting —[3] som swa —[4] (var) scrifwat —[5] taken into text instead of givin —[6] visso oc (trøst) —[7] thakkar —[8] wanting —[9] før —[10] bløtte —[11] mang —[12] til tara oc grat oc —[13] dagh.

I have printed the Icelandic legend relating to St Anselm, because it has features in common with that of Theophilus, and also because I wished to give a specimen of the first part of the M.S. The legend occurs in two other Icelandic M.S. in the Stockholm Library, once in that from which the second legend of Theophilus is taken, in a more abbreviated form, and again in a small 8vo M.S., in this last Anselm's name is not mentioned. The legend itself seems to have been widely spread; among the Wends in Lusatia it has become a popular story and is told of Diter Bernhard, that is, the old hero Theoderic of Bern, who in the belief of the peasantry plays the part of the "wild Hunstman" see Grimm's D. Mythol. II. 2. ed, 888. I have printed the German translation of the Wendish legend from Haupt and Schmaler's "Volkslieder der Wenden in der Ober- und Nieder-Lausitz II. Th. Grimma 1843." P. 185 it is also alluded to by Rabelais, whose pages teem with popular traditions, when describing the birth of Gargantua; "Dont une horde vieille de la compaignie, laquelle auoit reputation d'estre grande medecine, et la estoit venue de Brisepaille, d'aupres Sainct Genou, d'auant soixante ans, luy feit ung restrinctif si horrible que tous ses larrys tant feurent oppilez et reserrez que

a grand poine auecques les dentz vous les eussiez eslargiz, qui est chose bien horrible a penser. Mesmement que le diable a la messe de sainct Martin escripuant le quaquet de deux gualoises, a belles dentz alongea bien son parchemin" Liv. 1. ch VI. Paris 1840.

While in the act of writing these last lines I have received a packet from Moriz Haupt containing a beautiful transcript of Hroswitha's Poem on Theophilus, which he has taken the pains of making for me from the editio princ. of her works, and also a Dissertation by E. F. Sommer, "De Theophili cum Diabolo fœdere" defended at Halle Sept. XI 1844. I can only regret that through some mistake in the Post here, this packet though sent off on the 21st of Novr. did not reach me till the 30th of Decr., almost too late to be of any use to me in my work; Indeed had it not been for the friendly help of Mr Stephens, who undertook to transcribe the poem of Roswitha and to correct the proofs, when from press of business consequent on my departure from Sweden I could not attend to them myself, it would have been impossible to have made use of Haupt's kind present

A hasty notice of Sommer's Dissertation (of which another copy kindly sent to me by Jacob Grimm reached me the day after I received that from Haupt) will be found at the end of the vol., just before the Glossary; he has taken great pains with his subject, and having the advantage of being able to refer to all the works which bear on it, an advantage the want of which I felt at every step, he has been able to give a connected view of the whole Literature, and to trace the origin of one version out of another.

Before closing this introduction I wish to call the reader's attention to the poetic value of the Icelandic legends, in some parts they are so full of alliterative forms that it might not be hard to arrange them in a kind of metre, this will be found to be especially the case in the confessions

of faith which Theophilus makes at the command of the Virgin; whence the writer of the first legend got his information that Basil was the name of the Bishop in whose room Theophilus was elected I know not, perhaps there may be some confusion with the legend of the youth whom S Basil saved from the power of the Devil, which may be read in the Golden Legend and elsewhere.

It was my intention to have added a Low German Glossary, and a few Notes on all the legends to be found in this vol.; my departure from Sweden has frustrated this wish; as it is I have barely time to bring out my work before I leave Stockholm. The Philological reader will mark the absence of accents in my Glossary. I must confess that I take advantage of the want of accents in the M.S.S., to give none of my own, because my mind hesitates between the Systems of Grimm and Rask, and I cannot as yet satisfy myself as to which, or whether either of them, is right.

Theophilus.

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Af teofilio.

Sva er senniliga ritat i miraculis haleitrar guds modr ok meyiar marie. At med einum virduligum guds vin ok gudhræddum byskupi þeim er baasilius het. Var einn prestr theofilus at nafni. sa er micill met ord oc stor storf var af byskupenum hafandi. ok mest raad i hans umdæmi halldandi. alla luti sæmiliga stiornandi. þa er byskup var hann yfir skipandi. allar fe hann delur med mikilli uanduirct geymandi. fyrir storum intekium ok utlatum sua verandi ok aullum lutum skipandi. sem byskupinum ok aullum odrum matti hann best vera likandi. ok langan tima þuilik storf med mikilli virding hafandi. Ok i þenna punct uoru hamingian honum þa alla luti veitandi er hann uar æskiandi. Sitt godz er haun rikum ok þurptugum gefandi. Er haus æfi i slikum veg ok heide med marghaattadi blidu ueralldarinnar framm gangandi. sem nu uar ek nockut fra segiandi. Sua ber til aa einhueriu aari at nefndr byskup lidr brott af þessu stunligu lifi til eilifs fagnadar. Vill lydrinn þaa allr velia theophilum til byskups. þau bref erkibyskupi sendandi at hann se yfir þann byskups stol theophilum skipande sem aadr var baasilius halldandi þat reikandi oc med brefum framberandi at hann veri marga sidsamliga luti fremiandi. oc þvi vel til fallinn sva mikinn heidr at taka. Erkibyskup tekr vel þessum vilia lydsins. þegar theophilo rit sendandi oc a sinn fund bodandi sva at hann se þar aa nefndan tima kominn undir sagda stett gangandi. at allra manna radi byskups vigslu taka. Sem þessi rit kom a theofilo kallar hann saman vine sina. slikrar virdingar sig vmakligban kallandi ok þar med bidr hann at þeir skuli annan til byskups kiosa. þessum

hans ordum eru þeir hart i mot standandi oc skiotliga med hann til erkibyskups farandi. med miklum bænar stad at hann skyldi byskups tignina taka. Enn theophilus er fyrir fotum erkibyskups framm fallinn. oc aa alla vega vndan þvilikum vanda sik bidiandi. huar fyrir hann odlaz þrigia daga frest til umm hugsanar. Enn eptir þria daga er byskup fyrir sik theofilum kallandi hinu saumo bænar ord oc vilia lydsins framberandi. enn þat var til litils. þvi at hann er enn sem fyr sik alla vega omakligan reikandi slikran heidr vera faandi oc vm marga luti aasakande. Ok sem fæz eigi at hann vile byskup geraz. lettr erkibyskup af nefndum bænar stad ok vigir annan. sidan fer sa til stolsins sem vigdr var. Enn eptir litinn tima lidinn eptir hans tilkomu þa verda til nockurir klerkar at telia vm fyrir þessum hinum nya byskupi at varla mune negra længr at theophilus se sua stor storf halldandi sem aadr var hann af fyra byskupinum hafandi. Þessi klerkanna ord aa hlydiz hinn nyi byskup. ok oll þau storf er theophilus hafdi aadr halldit. ok þar med allar veizlur ok velgerninga hins fyra byskups aan duol af honum brott takandi. ok odrum þetta allt veitandi. Nu er theophilus suiptr storum heidri ok miklum metordum. fer i brott af byskups gordum þeim er hann hafde adr margan godan dag haft. ok mikils virdr af godum byskupi herra basilio. enn nu litils virdr af hinum nya byskupi brott farandi. ok aa sialfs sins bugard heim komandi miok orikan. suiptr bædi veizlunum ok valdinv. ok eigi meiri madr nu taldr enn einn huer obreyttr prestr ok litils virdr. þetta færr honum miok mikils hugleidandi ok þar med miok undrandi huersu hiol hamingiunnar eru veltandi. Enn þegar hinn forne diofull ovin allz mankyns getr litit þenna mann þvingadan morgum hugrenningum tekr vp hinu fornv skeyti sinnar diofuligrar prett visi. sinn sterkan boga vpp bindandi ok brennandi aur smidada i eldi aufundarinnar med afli i prestzins briost keyrandi ok med ollum velum hann knyiandi. Huar fyrir at theophilo þessi skadi

þessa heims metnadar þætti sem mestr vera. þetta er diofullinn allt hridandi i hans hug. Ok med þessi vvinarins flugu gripr hann nogu skiott. ok huat sem honum kostar vilte hann aptr fa hinn fyrra heidr. Aufundandi þa er nu helldu. Honum fær þetta sva mikils at hann sækir þingat traustit sem eigi hæfdi. þuiat hann leitar fultings vndir fiolkyngis manni. engis virdandi andar skadann. ef þess helldr færr hann þessa heims virdingina. þar innan borgar var einn gydingri sa er alla sina æfi framdi diofulsins uilia bædi nott ok dag i hans þenvstu verandi. ok margan dro med suikum ok diofuligri slægd med ser i daudans grauf. þessa hins gudræka gyþings herbergi vitir theophilus vm nott med vvinarins til stilli. ok ber a hurd. Gydingrin gengr ut. ok heilsar theophilum ok baud inn ok spyrr at erindum. Theophilus fell til fota honum ok mælti. Ek hefir fengit mikla van sæmd. þviat byskup hefir gefit odrum þa tign er ek hafde. ok þui sotti ek aa þinn fund til fulltings. hann svarar komdu adra naatt ok man ek fylgia þer til hofþingia mins. hann mun leysa þik or vandrædum. þuiat honum þyckia godir metnadar menn. Theophilus uerþr feginn ok kom adra nott. Gydingrin leidir hann or borginni ok mælti. ver stodugr ok hrædz eigi þoat nockut beri fyrir þik. ok sign þik eigi. þessu iatar theophilus. þeir ganga ok koma fram aa þing eitt mikit þar litr theophilus marga flotka sniohuitvm klædda skrydda fagra tortisa berandi. i midlum þeirra er [er] einn hofdingi aa vænum stoli sitiandi. huern þeir allir eru vegsamandi. Sia haufþingi er raunar hinn suarti diofull med sinum aarum. sa hinn same er fordum hrapadi or hæd paradisar sælu. i hinn diupazta pytt heluitis. Gyþingrin tekr i hond theophili ok leidir hann aa þingit ok fer fyrir þann hofdingian myrkranna er aa stolinum sat. vvin mankynsins fagnadr laufstalar vid gydingin. Huer er sia madr er þu leidir. ok huat skal hann hingat. Sa hinn trulausi gydingr svarar. sia er vordin fyrir stori ovirdingh enn var fyr mikills haattar madr Enn nu er hann miok litt vid staddr ydurt fulting þur-

fandi. þess budiandi ok alla luti er þer vilit til þess vinna at sin allan fyra heidr aptir faandi. se hann fyrir ydra vidr hialp ok aurleika þigiande. Hinn diofvllinn svarar. Veiz tu ei at hann truir aa hinn naddverska mann ok þar med at engi vinr er ek hans ne hans manna. huar fyrir skal ek honum þaa fvlting veita. huar fyrir heitir hann eigi aa hinn krossfesta mann. litla hialp syniz mer hann nu þessum manni veita. hann er nu penninga lauss ok litils virdr. Vit fyrir uist at alldrei skal hann faa penninga ne nockursskonar met ord edr virding af mer. nema med þvi einu at hann legi af þenustuna vid hinn naddverska. ok þione mer. þa skal hann faa penninga i nog ok sua micil metorþ i rikinu at hann skal meira raada enn byskupinn sialfr. Hinn ille gydingr mælti. Heyrdir þu nu theophile fyrir heit þatt ef þu gerir vilia hofþingians. Theophilus svarar. Ek heyrdi :: Ok ef hann er þetta et fagra fyrir heit efnandi þa skal ek alla luti vera eptir hans vilia gerandi ok honum æ ok æ þenandi. Sidan fellr hann till fota hofdingians myrkranna ok aa hans hinu svivirduligu kne at oforsyniu kyssandi. hinn versti anskoti talar. Sidan þu vill minn madr vera. þa neitadu ihesu þann er maria fæddi ok krosfestr var. svo ok skaltu neita mariv modr hans med fullu skilri þat gerandi svo at hon megi euga til tavlu til þin hafa. enn mer iata. þar ek þer alla þa virding veitandi er þu vill þigia. Theophilus gerir sem aumligt er fra ath segia ok suo hrygdarsamligt at heyra. at hann gerir suo obeyriligban glæp. ok storan skada sinne saal. at med þeirri somv tungu sem hann maatti sina saal gudi veitanda lada til eilifra fagnada i paradisum. leysta af aullu grandi fyrir miskunn himna konungsins ok hans modr marie. bindr hann nu hana sua sterkliga. dioflinum sam vinnanda. at hann iatar ollum fyrrsaugdum pukins vilia. sik med þessum hætti andskotanum undir gefandi. Enn drotni vorum ok hans helguztv modr saarliga neitandi. ok bref med sino insigli fyrir þetta it fordæmda verk utgefandi. Eptir þetta gert er slitit þingino. fara dioflar

ſagnand i brott ei minnr hlackandi yfir þessum sinum sigri. enn sa madr er yfirstigr morg hundrat sinna vvina edr færr mikit herfang i orosto Enn vesall theofilus fer heim med gydinginum fagnandi. af sinum oforum ok gyþinginum sinna lidueizlu þack[a]nde. Enn þegar um morguinn eptir. koma sendimenn byskups a fund theophili med brefum huer upp brotinn ok yfir lesin er þann skilning halldandi. at byskup reiknar sig misgert hafa. at hann suipti nockarn tima sua merkiliga personu þat er ath' skilia theophilum prest sinum heidri ok virdingu. Ok þat fylgir at aan duol skal hann aull þau metord ok storf aptr þiggia edr meiri sem fyr var hann hafandi. Vidr þessi bref verdr theophilus hardla gladr. ok tekr aftr allan fyra stett ok enn meira ok allt af byskupi þigiandi þat er hann uilde ok suo langan tima i valki veraldarinar ok ahygium heimligs metnadar reikandi. at eigi hugleidir hann um dauda dag hans. edr huat eptir mun koma Enn sa hinn gudræki gydingr kemr opt leyniliga til fundar med theophilum sua talandi. Se nu theophile hvert eptir life þu hefir af mer letit ok minum meistara. Theophilus svarar. Iatar ek ok margar þackir gerir ek fyrir þitt fulting ok goda lidueizlu. Nu lida suo fram langir timar at hanns lif dagar ero i þuilikum heimsins forsældum veltandi ok i hino mesta hoppi halldarinnar reikandi aa hinn æfra aldr. ok alla luti þa er vstyrkt hellzins beidr er hann fusliga gerandi. Nu ber sua til einn tima med þess til stilli er ei vill dauda syndugs heldr at hann leidrettist ok life. at honum koma i hug þeir lutir sem yfir hann hafa lidit fyrst þar er hann uar med basilio i mikinn veg. ok suo þar er hann misti þa virding alla. ok her med minniz hann huersu mikit hann vann til þeirrar virdingar er nu hefir hann þa er neitadi gudi sinum ok hans modr. en tok vid stundligan heidr braatt lidanda enn eptir lifit eilifar kualir. ok at endadri þessa heims virdingvnni brigdzle vþrotanda. Nu veit hann sik ræntan hialpinne. ok daudin koma mun. ok heluiti fyrir buit ok opit stan-

danda. eld ogrlight. ok hrædilict o daudin med myrkri ok gnisting tanna. Ok sem þessir lutir koma honum i hug. tekr hann nu heldr at lægia drambit ok idraz beiskliga. ok mædir sik i faustum ok vokum ok aa bænum ath ligia. ok iafnodum sua med taarum talandi. Huat skal ek hinn ueslugazsti madr nv af mer gera. huart skal ek þess fara þreyngdr af stor glæpum at ek vinne hialp aund minni þar sem ek neitadi allzvalldanda gudi drotne ok lausnara heimsins ihesv cristo ok hinne helgaztu mey mariv modr hans. en ſatadi at vera þræll fiandans ok girntumz sua til stundligra metnada at hafa elld ok eilifar kualir med hans aarum annarsheims Huer madr er suo sterkr at heimti ond mina or diofuls hondum. Huer þavrf var mer at leita fultings undir þann enn vonda gyding at afla stundliga virding enn glata eilifum vnadsemdum. O O son. meinliga er ek staddr. ek glatadi liosinu. fann ek myrkrin. Vei verd mer veslum. Hvi seldag auma ond mina i helviti. Hveriv skal ek aumr aa doms degi svara þaer sialfir englarnir standa skialfandi. ok varla finnz sva rettlaatr at otta lauss se um sik Hvern skal ek þa fultings bidia. edr hver mun mer miskuna. Sanliga engi þviat engi ma betr en sialfum ser Enn er miskunsamr gud litr þessa manz idran svo beiska af hinum hiartans mergium gangandi. sendr hann þvilik ord i hans hiarta sem her eru fylgiandi. Nu þo segir hann at ek hafi neitad drotni minum ihesu christo maariv syne ok sua henne þa skal ek þo at henne kriupa miskunar modrinne dyrdrar fullre ok bidia af ollu hiarta ok fasta i musteri hennar til þess at ek odlimz miskun fyrir hana aa doms degi. Enn hverium værum skal ek hana blezada fulltings bidia. Veit ek til hvers illz ek vard minn munn veslughan hafandi. Edr hversu mina bæn hefiandi. edr hverrar synda lausnar fyrst bidiandi. þo i annari grein hrædiz ek bersyndugr hana miskunar at bidia. þat ottandiz at gud se mer svo reidr at logandi eldr af himne komandi mane drepa mik. þvi at eigi maa heimrinn mina illzku bera. O O son aumi ond

min. Ris upp þu af myrkrum. þeim er þik gripu ok leita liossins. bid þu meyna mariam at hon grædi þik. ef þu þorir eigi at bidia sialfan stolkonginn ihesum son hennar hinn ogrliga domara. vist mattu þat vita ath ongan mann hefir hon firir litit þann sem aa hana hefir kallat i sinum naudsynivm. Eptir þat fyrir lætr hann allt veraldlict starf. ok fer til kirkiv dyrligrar ok jafnodum reinnar meyiar maarie. þar fastandi ok nott ok dag aa bænum verandi. ok þess bidiandi at modr himna kongsins se hann af ollum fyr nefndvm lutum leysandi ok af fiandans tiltaulv frelsandi. lida sua fram xl. daga ok notta. at theophilus bidr vaflaatliga med hiartanligri idran ser miskunar. Enn er blezut drotning himens ok iardar oskaudd mær verandi. saunn guds modir sannan gud ok sannan mann fædandi. hvgun harmþrunginna. Ok saunn von allra ventandi manna. litr þessa manz taar. ok hans bænir heyrandi. þa kemr hon eilifliga dyrkut audsyniliga til theophilum. sua talandi. sem her segir. Heyr madr segir hon. Hui vertu sua dirfr at bidia mik tenadar allz þu neitadir syni minum grædara heimsins ok mer. Huersu ma ek lita i aasionu sonar mins at bidia at hann fyrir gefi þer syndir saa hinn sami er þu vesall madr neitadir. Ok hverium hætti skal ek treystaz at bidia þer miskunar frammi standandi fyr hans ogrligum domstoli. svo sem þu ert nu glatadr. Mer er ok miog leitt at vita storar meingerdir fram moti minum elskuliga syne. er tu þvi diarfr attu þorir at bidia mik aarnadar. fyrir þui at mer þickir allt þat mer mis bodit sem honum er. Nu med þui at þu þickkiz min vera þurfandi ok aa mik til bæna fultings kallandi. þui fyrir gef ek þer allar meingiordir vid mik. þer er þu uart gerandi. þui at ek elskar alla kristna menn einkanliga þa sem med rettri tru ok reinnu hiarta eru til mins musteris rennandi. ok þeim ollum skal ek ok minn elskuligazsti son miskunandi. Nu vertu styrkr i þinne tru ok stadfastr aa bænum ok mykium sua reidi sonar mins er bædi er rett laatr ok miskunsamr þa svarar theophilus. Heyrdu eilifliga blezut

drottning himins ok jardar. haufn hialparinnar ok breiddr fadmr miskunarinnar. veit ek at ek hefir misgert vidr þik ok einga son þinn drottinn uarn sua at ek er eigi macligr miskun at faa. enn fyrir þa grein þorda ek þik ok son þinn miskunar at bidia at þar finnaz nog dæmi til at þeir allir sem syndanna hafa idraz þoatt þeir hafe adr stort brotit. ok af gengit guds bodordum. þa hafe þegar miskunina odlaz fyrir millde sonar þins. Ok ef eigi veri sett yfir bot syndanna af gudi. þa mundi hinn illi konungr i niniue ok allir menn hans fariz hafa i syndum sinvm Enn ef ei veri idran til gagns. hversu hefdi raabb portkona holfiz hafa Enn ef skipun veri ei sett fyrir af giordirnar huersu hefdi dauid konungr hialfaz hafa. sa er bâdi feel i hordom ok manndrap. ok feeck likn fyrir idran sinna. Petrus hofdingi postlanna neitadi þrysuar drotne. ok feck likn synda fyrir beiskan gratt. var sidan settr. guds hiardar stiornare. himins rikis luckla geymandi. þui fyrir þessi idronar eptir demi. þa treystumz ek at bidia þik modir allrar milde ok miskunnar at þu sert fyrir mer syndugrum bidiandi. Ok mik vid lausnara minn sættandi. þuiat allt þat er þu blæzut villt þigia. þaer son þinn elskuligr aan duol veitandi. Heilug mær maria eilifliga dyrkut guds getara. satt skiol til sin kriupandi manna. suarar hans ordum. med fliotandi nægd miskunarinnar. sua talandi. Iatadu madr syne minum þeim er fyr vartu saarliga neitandi ok tru hann guds son veranda med fodr ok helgum anda rikianda. ok koma munnda i enda heims at dæma lifandr ok dauda ok muntu þa miskunn faa. fyrir minar bænir. Thephilus suarar. Huersu skal ek iata fru min. allz ek hefir aadr saurgaþr munn minn i neitingu sonar þins. Sæl mær maria mælti. Gacktu at iatingi Son minn er sua miskunsamr ok mattugr at hialpa syndugum. at hann lætr engan fyrir faraz aa sik kallanda med idran ok rettri tru. Theofilus tekr þa til orda med lutu hofdi Ek trui aa einn gud i heilagri þrenningu dyrkandi. drottinn vorn ihesum christum lifanda guds son fyrir veraldir borinn af fodr vumbrædiliga

mann ordinn. ok af helgum anda getinn ok feddann af þer flecklausi mey. oss til hialpar syndugum. Hann iatareg algervann gud ok algervann mann. hann let ser soma at pinaz fyrir oss. Sinn blezadan fadm aa krossinn breidandi. ok saaran dauþa þolandi. ok i iord grafinn. upp risandi. ok til himna stigandi med þui holdi er hann var af þer hreinusztu. eilifliga dyrkadi takandi. Sa mun koma at dæma lifandr ok dauda ok gialda hverium eptir velleikum þessum iatareg þessum lyteg af ollum hug ok hiarta. Ok þessu iaatingu færdu mik sel mær maria syne þinum. ei fyrir litandi mina bæn heldr leysandi af allri illzku. Haaleit guds modir miskunnar full. suarar theophilo Fyrir son minn elskuligan ihesum christum ok fyrir þa elsku er ek hefir aa kristnum monnum. þa mun ek ganga fyrir hann til hans fota fram fallandi ok þess bidia at hann miskuna þer sua at hann se þik til sinnar hiardar aptr þigiandi. Eptir þetta fagnadar heitt huerfr maria aa brott. þat uar i lysing. En theophilus uar i kirkiunni þria daga aa bænum matlauss ok gret sarliga ok bardi aa briost ser þar til at modir drottins kom til hans sorgmods gledíandi hann med þuilikum hætti sem her segir. Heyr guds madr theophile segir hon. þaurf vinnr þer idran þetta lid hefir ek ueitt þer. þegit hefir son minn taar þin. Er þat saattar gerd ydrar aa midall at hann virdir engis lidnar meingerdir. enda bregdiz þu honum aldrei sidan. Theophilus verd fegnari enn fra megi segia sua talande. þackir margfaldir gerir ek þer allzvalldandi gud ok þinne haleitri ok eilifliga blezadri modr mina lausn at þid griput mina vesla ond or diofuls ualdi ok brutut svira mins andskota. þui skalek aldrei hedan af ydr bregþaz medan ek lifir. Heyr þu bæn mina heilug drotning veit mer enn af nyio þat fulting at ek mætti na af fiandanum hans enu bansetta breui. þuiat þatt eitt hrædiz nu ond min. Sidan skilia þau. bidr theophilus en i musterinu þria daga Enn maria drotning kemr at honum sofanda ok legr ritit aa briost honum Hann vaknar vid godan draum ok vard allfeginn Vm morgnin uar drottins

dagr. fer hann aa fund byskups fallandi til fota honom ok eptir gudspiall allan at burd segiandi huersu guds modir uar honum fra bæriliga miskun veitandi. ok ritit byskupi saandi til þess at huer sem heyrir se miskunar modrina lofandi. byskup tekr med brefinu ok lætr læsa fyrir alþydu ok kunnan gera alla fyr sagdan euventum þessa maals. lofa nu allir bædi karlar ok konar nafn guds ok hans ymmligaztu modr mey mariam er suo vndrliga luti matti vinna Byskup mælti vid allan lyd. Dyrka eigum ver drottinn vorn ok hans haleita modr fyrir sina millde at hann vill eigi dauda syndugs manz heldr at hann leidrettiz ok life. litid nu algerva idran ok taar þau er syndir þuo af monnum ok gera ondina snio huitari. Moyses fastadi xl. daga ok þaa af gudi logmaals spiolld. enn sia madr fastadi xl. daga i musteri marie ok feck likn suo storra hofud glæpa fyrir aarnori hennar. Theofilus laa aa jordu medan byskup predicadi lofandi gud af ollum hug Byskup bad hann brenna ritit ok suo gerdi hann. enn allr lydr syngr medan kirieeleyson med fagnade Sidan for messa fram ok tok theophilus corpus domini. enn medan tok annlit hans at skina sem sol. þa lofudu allir gud enn af nyio þeir er vid uoru. Sidan for guds uin theophilus i þa kirkia er maria hafdi uitraz honum ok var þar þria daga ok fal ond sina aa hendi heilagri þrenningu ok sælle marie guds modir ok leid med slikri dyrd hedan af heimine til guds. var hann grafinn i þeim sama stad. lofum uer allir blezada mey mariam ok hennar elskulighan son er suo fraberanligar iarteiner er gerandi med eilifum gud domi rikiandi einn gud ollu styrandi. per infinita secula.

De theophilo.

Maurg dæme dyrdligra iarteigna fru sancte marie styrkia miok hiortu syndugra manna til mikillar uonar guds myskunnar. Enn þo syndizt gudlig milldi ok sællar marie naliga framar aullum dæmum i þeirri myskunn er þau giordu uid þann mann er nu skal fra seigia. I nockure borg agætri uar einn mikils hattar byskup. hann hafdi med sier marga þionustu menn. ok giorizt einkannliga uort mal af rædis manni byskups þeim er theophilus het agiætr ok miok sæmiligur i sinu framferdi. huar fyrir byskupinn leggr sua mikil metord til hans at bædi gefir hann honum i uallð andliga hluti oc ueralldliga. skrifa ok skipa aullum hlutum eptir sinum uilia. hann neytir ok sua þuilikrar sæmdar ath hafa aull vices byskupsins ok heita vice dompnus at eigi digrazt hann eda drambar sem sumir adrir þeir er fyrir þat eru optliga med haadung brott kastadir. or sæmdinne at þeir kunna eigi i hofi at hafa. helldr var þessi godi madr æ þui litillatari sem hann uar i metordunum hærre. stiornandi fagrliga guds biord þat er at skilia heilaga kristne med hofsamligri stillingu ok hialpsamligre kenningu blezadra guds bodorda. uar hann af þui hiartaliga elskadr af meira manni ok minna. þuiat hann uar uid alla miukur ok myskunnsamr. Sidann giordizt sua med guds vilia at fyrr sagdr byskup andazt. Sem hann er greptadr er þat allra manna uile ath theophilus uerdi byskup. þuiat aullum lyd uar kunnigt huersu mikil gudhrædzla birtizt i hans giordum. þui giordu þeir sem kosninginum til heyrir samþyckiliga electionem aa uidrkuæmiligum tima ok kiosa theophilum fullkomliga sinum salum til hirdis ok stiornara. huar fyrir korsbrædr kirkiunnar senda skiotliga menn med brefum til erchibyskups er confirmera atti kosninginn ok uigia byskupinn þat bref heitir decretum ok hefir þuilikan kosning sem hier ma heyra Vir-

duligum fedr ok herra sinum sua heitanda med guds myskunn. þeirrar borgar byskupi senda litillatir brædr af þess stadar capitulo sua godfusa hlydni sem skyllduga i aullum hlutum ok sua miklum herra til heyriliga. þann tima sem uor kirkia uar hirdiligri skiput fyrer dauda fordum uors byskups sællar minningar. ok hann uar sæmeliga greptadr. komuo uier samann i uor capetulo. tracterande huern dag uier skylldum til nefna at kiosa bys kup i stad hins andada. ok sem uier haufdum daginn stadfest. kaulludu uier allir samþyckliga eptir kirkiunnar laugum þa brædr uora er eigi uoru uid þann tima at aa nefndann dag skylldu þeir koma til byskups kosnings i uort capetulum ok aa þeim deigi nalægum. þeim sem skylldir uoru uilldu ok mattu þar koma. ok at aa kalladri heilags anda myskunn. kusum uier fyrir hans iblastr med einum uilia ok hinu kærazta samþycki theophilum oss til byskups. ok uore kirkiu hirdi. skynsamann mann. dygdugann. forsialann ok sæmiligann. þaurf uinnanda klerkdoms. ok yfiruættis uitzku. auflugann ok rettuisann at uernda rettuise uorrar kirkiu. uel skygnann ok greiniligann bædi i andligum hlutum ok ueralldligum. Nu til þess at fylgia framm sagda electionem fyrir ydr. sendum uer brædr uora litillatliga ok godfusliga bidiande ydrat faderni at þier uirdizt at styrkia sagt erende erchibyskupligri rauksemd þeirre sem hæfir ok til heyrir. ok til sanninda hier um setium uier fyrir þetta bref capitula uors insigli. Sem herra byskupinn hefir uid tekit brefinu ok yfir lesit skilr hann huersu makligr sa madr er at uera byskup sem þuilikar dygdir hefir med ser sem nu uoru greindar. þui comfirmerar hann kosninginn þegar i stad. ok giorir bref til theophilum erchibyskups efnis at hann kæme til vigslu aa uidrkuæmligum tima. Enn er brefinn koma til hans af erchibyskups halfu helldr hann þeim nidri leingi. þuiat lifs giarna uildi hann eigi i þenna punkt byskup uerda. huar fyrir hann duelur sina ferd allt þar til at lydrinn gengr at honum nærre med hardindum at hann skule fara. hann talar

þa til lydsins sua. Giorek sua uel at þier þuingit mik eigi til at uera byskup. þuiat ek kenni mik aa alla uega omakligann sua hafum stett. uinnr mier ok þaurf i alla stadi þat uallð sem adr hefir ek haft at uera vice dompnus. Enn þo at hann talar slikt. kemr hann aunguo uid fyrir akefd lydsins utann i stad uerdr hann at fara aa fund erchibyskups skortir hann eigi foroneyti bædi mikit ok uegligt. þuiat lydrinn fagnar nu hiartaliga ok girnizt at uera nærstaddr uigslunne. Sem þeir koma aa erchibyskups gard bidia nockurir þegar af kirkiunnar halfu at uigsla theophili fare framm sem fyrst. Enn hann standar i mote med aullum hug. fallandi flatr nidr fyrir erchibyskupsins fætr ok haundlar þa sinum haundum bidiandiz undann sagdre sæmd ok þunga med slikum ordum ok audrum þuilikum. herra minn sæti segir hann Ek bidr ydr faudurliga millde at þier setid mik eigi undir byskupligann uanda ok þunga. þuiat þeirrar sæmdar em ek omakligr fyrir allar greinir. huat mun ek dirfazt mega at taka stiorn yfir drottinnligre hiord ok geyma hennar med uakurligri abyggiu þar sem ek hefi enn eigi sialfr numit at fordazt syndirnar. Nu sua sem hann hefir þannueg fyrir erchibyskupsins fotum legit ok bidz undann aa allar lundir. talar erchibyskup sua til hans. Medr þui son minn segir hann at aullum uitruztum monnum þeirrar borgar synizt þu hellzt til fallinn byskups tignar fyrir goda raun er þu hefir adr gefit aullum monnum ok nu af annari halfum ælizt þu undann sem mest mattu. þa uilium uier eigi skiott eda oforsialiga uenda um uorri giord. helldr gefum uier þier nu enn at nyiu þriggia daga rum at þu tracterar med sialfum þier huort helldr uiltu byskups dominn taka eda resignera. Eptir þria daga lidna uar theophilus kalladr inn i consistorium erchibyskupsins. Erchibyskupinn tiaar enn fyrir honum aa marga uega at hann skuli samþyckiazt kosninginum. enn hann er allr hinn same sem fyrr. þuer neitandi nu i siduzstu at giorazt byskupinn. Ok sem erchibyskup sier stadfesti hans sua ouikianliga lætr hann

kiosa annann byskup med beztu manna rade vigiandi þann sidann ok til sinnar stiornar med blidri blezan heim sendandi Nu sem þessi nyie byskup hefir litinn tima setid aa stolnum. uerda til nockurir af hans heimonligum klerkum at ofrægia sagdan theophilum. þar til at alla fyrre sæmd uallð ok uirding tekr byskupinn giorsamliga af honum. sua ath nidr settr af stettinum. hefir hann eigi meira uid at uera enn sitt hus ok herbergi. Sem hier er komit fæir ouin allz mannkyns hinn slægazti fiandi fangstad aa þessum manni theophilo sua at med aullum uelum sinnar prettuise tekr hann at knosa hans hiarta tiaande fyrir hans augum huilikr hann er ordinn eda matti uerda ef hann hefdi uiliat. siaandi a bak aullum hlutum. hefir latid uice dominatum. ok er nu þar fyrir einskis uirdr af maunnunum. idrandiz geysi miok yfir sinum þuerleika at fyrir ogiptu sakir uilldi hann eigi tilbedinn byskups dominn taka. Af þuilikum hlutum fyllizt hiarta hans med sua odæmiligi metnadar girnd ok ranglæti at þar fyrir gleymir hann sinne stadfesti takandi sua oviturligt rad. at hann i sagdri þraunging sækir eigi gudligt traust. helldr mannligt fullting. girnandizt meir ok akafligar stundliga tillotning. enn eilifa dyrd ok himneska virding Enn fyrir þa sauk grimmazt diofullinn sua miok aa þenna mann at hann aufundadi hans fyrre uerk. aulmosu gædi hoguæri ok margskyns sidlæti. enda fer hann miok bauluadr sua sterkliga undir sig brotid hans hiarta at alla þluti uirdir hans einskis hia þui sem at fa ueralldliga uirding ok fyrir lætr sua haurmuliga sidlætis regluna at alldri hirder hann huadann at kemr þess hattar uirding ok fullting at hann fai sæmdina. þui snyr hann sinu hiarta a bak aptr. ok hugsar nu innuirduliga um huar nockur galldra madr mune sua gilldr i sinne kunnuztu at honum megi bot uinna. ok af þuiliki umleitan kemr honum i hug at i þessu saumu borg var einn ebreskur madr. þessi ebreus var fullr af eitri illzkunnar sua sem hinn uesti uillu madr. ok hafdi morgum drekt i heluiti

eilifrar glatanar med slægd ok prettuise sinnar flærdar. ok þenna suiksemdar meistara girnizt hann nu heim sækia. þuiat sua er hann nu upp geystr med broddi hiegomligrar dyrdrar. at hann brennr i metnadar girnd hinnar fyrre uirdingar. gangandi eina nott aumr ok yfir stiginn til herbergia þessa mikla guds ouinar. ok sem hann kemr at herbergis dyrum knyr hann hurd ok beidir inngaungu. ok inn genginn er hann skiotliga kendr af ebreska manne. Ebreus ser þat þegar ath hann hefir mikit angr innann rifia. leidandi hann med sier i herbærgi eitt sua segiande. huert er erende þitt theophile hingat til min Enn hann til iardar fallande fyrir þeim guds ouin sua seigiandi af miklum modi. Ek bidr þik at þu hialpir minne uesolld med þinne uel ok kunnattu þuiat byskup hefir sett aa mik mikit briglse. takandi af mier allt ualld þat er ek hafdi fordum. huar fyrir fokin er aull su mannuirding er ek hafdi fyrr. for ek þui hingat til þin at mier þotti þu allra manna likaztr. at uinna nockura bot aa minu male. uil ek oc i aullum hlutum þinum radum framm fara. ef ek ma þar fyrir faa minn heidr. Nu sem hann hefir þannueg talat. þikir þeim diofulsins lim gydinginum storliga uænt um. at einn af huse hins krossfesta fer sua lagt fyrir hans fotum. bidiandi þar hialpar sem ecki uar fyrir utann fals. ok tilleiding eilifrar glatanar ok suarar hans ordum med þessum hætti Hygg at þui theophile. at þuilik uerk sie nockut mins mattar. enn ef þier er aluara at þu uillt her orda fulltings bidia eda leita sem ek er þa uil ek giarna fylgia þinu male sem ek kann ok flytia þat fyrir minum herra er ualld hefir þuilikum hlutum at skipa. mattu nu þegar uid þat huggazt. at ek ætla hann ueita þier huat sem þu uill hann med litillæti bidia Nu kom til min adra nott i sama tima. mun ek þa uera forgaungu madr þinn aa gard mins herra. theophilus þackar gydinginum fyrir aull sin ord Adra nott sem allir menn eru i naadum. fer hann miok leyniliga til herbergis gydingsins. gangande med honum fyrir farandi ut af bor-

ginne Ebreus talar þa til hans. huat sem þu sier eda heyrir mikils i þessari ferd ottazt ecki. þat einkanliga geymandi at eigi hlifir þu þier med krossmerke þuiat þess hattar fystir fremiazt eigi undir hans nafne. Theophilus iatar giarna bodna hluti fullgiora þeir ganga sidann þar til sem fyrir þeim uerdr einn skogr ok riodr. I þui riodre synizt theophilo fiolment þing. aa midiu þinge sier hann einn sua sem upp sitiandia domara ok haufdingia aa uegligum stoli. hafandi koronu aa haufdi ok skryddr kungligu skrude. Vm huerfis stolinn synizt honum sem standi huitklæddir menn halldandi i sinum haundum digra tortisa med brennundum logum. ok aunguann þionustu mann synizt honum sem skorte. þann sem haufdingia byriar at hafa. Enn hier sannazt þat sem ritningin seigir. at ouinrinn liker sig opt eingli liossins þuiat haufdingi þeirrar samkundu er hinn gamle konungur eilifs dauda diofullinn sialfr med sinum aarum heluitzkum aundum. Glatanar leidtogi hins aumazta theophili. gengr þegar framm aa þingit ok fyrir þann sem aa stolinum sitr hneigiandi honum med knefalli. Hofdinginn tekur honom bildliga sem kunningium ok kunnum uin ok kærum riddara. talandi sua til hans fyrir hueria sauk leidir þu þenna mann hingat til uor sem þier fylgir. hann suarar. herra minn seigir hann. þessi madr er fyrir drifinn. or aull hans sæmd fyrir umskipti nyuordins byskups stadarins. Enn hann hefir þui litillatliga sott ydarn fund at hann uæntir ydra milldi ser fulltingiande. er ek ok mikilliga bidiandi. at þier sieut honum uel takande fyrir mina þionustu langa ok aluoruliga þar til uirdandi. þuilikum fluttninge suarar sua haufdinginn Sua kunnigt sem þier er huat til heyrir uor rike. þiker oss undarligt hui þu flytir þingat hans erendi. huern styrk eda fluttning mun ek ueita þessum manni sem þionar gudi sinum ok er sua gagnstadligr minum laugum Enn ef hann girnizt minn þionustu madr at uera ok reiknazt millum minna riddara. skal ek ueita honum huat er

hann

hann kann þiggia ok framar enn hann vill bidia. Gydingrinn snyzt þa til theophilum sua talandi heyr þu nu segir hann huersu minn herra er nu þegar þinu mali myskunnande ok miukliga takande. hygg at huersu hialpin er reidu buin ef þu giorizt hans uilia hlydinn. theophilus suarar. heyrde ek giorla ok uil eg giarna giora huat er hann uill mier hellzt bioda ok fellr til fota gydinginum ok hans haufdingia bidiandi myskunnar yfir sinum uesolldum. konungr daudans talar þa til ebreska mans. ef þessi uin þinn ok foronautr uill at ek giorizt hans fulltingiare þa neiti hann ihesum mariu son ok mariam modr hans þuiat þau eru mestir minir ouinir. þessa afneiting skal hann sinni hendi skrifa. ok eigiunligu fingr gulli insiglande ok sua giort sidann mier i hendr faande. Sem theophilus heyrir þuilik kosta bod diofulsins. gengr fiandinn sua framt i hans hiarta. at eigi ottazt hann fyrr saugd odæme at fremia ok fullgiora. neitandi sinn skapara ok sialfa myskunnar modrina. eigi at eins med orda frammburde. helldr sua miok med uerki styrkiande. at þessa saumu neiting er hann med sinum haundum skrifande ok sinu fingr gulli innsiglande. ok innsiglat dioflinum i hendr faandi med miuklætis kosse framm seliande. til allra aumbuna fyrir þessa giord undir fiandans heit ok matt ok uerdleik heitande. Eptir sua suiuirdliga giord sem nu matti heyra snua opt greindir foronautar heim til herbergia gladir af sinne glatan ok daligi daudans framm hrapan. A næsta dag eptir sem sagdir iller hlutir hafa adr framm farit um nottina giorir sagdr byskup sina menn arla morgins til theophilum. bidiandi hann koma aa sinn gard. huat er med guds vilia ok forsia truizt ordit hafa Enn er hann kemr i byskupsins herbergi ris byskupinn upp i mote honum. rettandi badar hendi med blidu yfir bragde. setiande hann hit næsta ser. iatandi sig sekann at sua uel reyndann ok virdingum tilheyriligann hefdi hann nockurn tima brott kastat med bradrædi. ok þann annann i sett er

minnr uar makligr. ok þuilikum med aungum hætti samuirdiligr. þess hattar sæmdar ordum sem nu uoro greind ok audrum fleirum fyrir rennundum skipar herra byskupinn theophilum aptr i allann heidr ok æru er hann hafde fordum. þar aa ofann leggiandi meiri sæmd ok agætari ok miklu mætare enn hann hafdi ferr þuilika spent aa sinum daugum. veitandi honum uallð ok yfir bod sua lærdra sem leikmanna. þar med skipun ok forsia andligra hluta sem likamligra. skortir hann nu huorki innann farra daga lofne penninga eptir sinum uilia. þuiat aa gardi byskupsins er hann upp hafinn yfir alla menn. uill nu ok huer madr sua sitia ok standa sem hann uill. ottazt geysi miok at falla i hans reidi. Nu sem hann kemr i þuilikann punkt kemr fiandans þionustu madr optliga til mals uid hann. hinn ebreski miuk leyniliga sua segiande millum annara luta. lat þier or hug ganga theophilus huersu margfalldligar þackir. þu ert skylldugr minum herra at giora fyrir sua oduallda sæmd sem nu hefir hann þier ueitta. ætla ek ok til aungra annara launa af þier fyrir mina fyllgd enn þu sier honum sem dygguaztr. ok i yckrum maldaga sem merkaztr. ja ja sagdi theophilus. senniliga ma ek þat muna at þu fyllgdir minu mali uel. huar fyrir ek giore þier þackir margfalldligar ok hiartaligar. Af þui ma merka huersu theophilus uar um tima kalldr i sinu hiarta ath gudlig heilags anda myskunn. taki i godra manna hugskoti þui margfalldara lof fyrir hans idran ok yfir bot. I þessum hlutum er ok aa litanda huersu himneskr fadir helldr kongliga ouininn ok hans giordir sier i hnefa. þuiat ef ouinrinn hefdi sialfradr uerit i sinum illuilia þa mundi hann eigi bedit hafa sua langann tima. helldr drepit hann þa þegar i fyrstu neittann ok med sier dregit i steyptan bradum bruna eilifra kuala. Virdanda er ok i saugdu efni huersu lofsamlig er guds þolinmæde uit manninn ok huersu ouirdannlig er hans þolinmæde med myskunnseme. þuiat hann er sa sem eigi uill dauda syndugs manz. helldr at hann leidrettizt ok life. hier synizt ok

at madrinn giorer alldre sua stort moti gudi almattkum. at eigi megi hann aptr huerfa ok sattr uerda uid sinn skapara ef hann idrazt i þessum heime makliga. sig iatande uel ok godmannliga yfir bætande. Nu sem theophilus hefir litinn tima stadit yfir greindum metnadi ok metordum minnizt allzualldandi gud med sinne myskunn þeirra godra uerka sem sagdr uicedompnus hafdi margfalldliga framit innan fyrre lifdaga. stiornandi heilagrir kristne med rettri rauksemd gudligra settninga þui slær himneskr konungr þessa manz hiarta med haleitri innleidzlu sins otta. klauckuandi kallda iord sarrar samuitzku med himneskum hita. gefande honum uidrkomning greindra glæpa ok med þui at otti drottins er upphaf spekinnar. er nu inn komin i hiarta theophili. huer megi ordum skyra heilags anda fliotuirki. þuiat þessi sala pinir sik nu þegar saarligum beiskleik sinna glæpa. knyiande afuegut aufl til rettrar upprisu. lægiande sem mest seka samuitkzu. hugsandi aa grat ok tanna gnisting eilifrar pinu. þuiat nu er hennar auga upprisit til synar i huersu hrædiligt forad hun hefir fallit. fyrir sua oskraamligan otta heluizkrar pinu. gengr æseligr gratr framm af hiartanu sa er fullkomliga pinir andann til rettrar yfir botar. huer megi ordum skyra þær miklu auitaner ok brigsle sem hann leggr aa sik nu med sut ok grati. ok med guds uilia taladi hann sua uid sialfann sik. huart mun ek fara glæpa fullr. huat mun ek uilltr madr ok vesall huat mun ek giora hrokadr af olyfian illra hluta. at ek megi salina heila giora. huat mun ek rads taka aumr ueslugr er framdi sua mikit odæme fyrr oheyrt i ueralldinne neitandi drottinn minn ihesum christum rikianda konung i himiriki. ok hans sætustu modr fru sanctam mariam er at uerdugu truizt myskunnar herbergi. huar fyrir ek giordumzt daaligr diofulsins þræll i heluite med þui bauluada brefi. Nu þa huer er sa sem mina sal mun frialsa or fiandans haundum. þa er hun leidizt til heluitis brend ok bundin elldligum baundum. huat uar mier uerra enn sækia heim þann bauluada elldz mat ebreska mann.

þar ek uissi adr at hann uar fyrir dæmdr. ok af heilagri kristne ut kastadr. fyrir sina diofuliga glæpi ok galldra er hann hefir i legit langann tima. Sie. þuilikar ero sæmdir þeirra er fyrir lata lifanda gud. dyrkandi diofulinn ok eru hlydnir hans uilia. huat stodadi mier timaligr stettr lidandi uirdingar. uei mier ueslugum ok glæpa fullum. Suei mier syndugum þuiat ek glatada satt lios drottinn ihesum christum. stigande i myrkra grof. handgenginn fiandanum. huer hefir heyrt þuilikann kaupmann sem ek er uordinn. selia anda sinn i heluiti. takandi hegomliga dyrd fyrir ok litla fegrd. Huat mun ek andsuara fyrir mik aa ogurligum deigi drottins. þa er allir hlutir eru nauktir i augliti drottins. huat mun ek segia aa þeirri stundu er rettlatir koronazt, enn ek fyrir dæmuzt. huern mun ek fulltings bidia i þeirre naudsyn. huer mun mier myskunna. rett eingi madr. þuiat eigi er þar fylgi fyrir annars framferdir. sem huer hefir fullt at uinna suara fyrir sialfann sig. allir munu giallda goda skynsemi utann ek einn sem anllum er glæpa fullari. Enn er hann hefir þuilika hluti trakterat miok leingi. stadfestir milldr ok myskunnsamr i hans hiarta. steypandi i hans skilning styrkri uon. reisandi sina skepnu eiginnliga brott fra eilifri glatan. huar fyrir theophilus talar enn med þessum hætti sem hier maa heyra. þo at guds ouin ebreski madr leiddi mik astlausann til þeirrar ohæfu at ek neitada fullkomliga guds son drottinn uorn ihesum christum fæddann af flecklausri modr. iafnann blezadri mey Marie. ok þar med sialfa myskunnar modrina. skal ek eigi þui helldr fyrir leggiazt eda auruilnazt. Ek skal kriupa til þeirrar saumu drottins modr. heilagrar. biartrar. gaufugligrar hana eina skal ek mier fulltings bidia med aullu afli mins hiarta. faustr ok uaukr ok bæna halld skal ek i hennar musteri aan aflati giora. ok alldri fyrr upp gefazt. enn ek uerd fyrir hennar arnadar ord uonar madr aa doms deigi Med hueriu hiarta eda huilikre samuitzku mun ek hræra saurgar uarir. iatande sua skæra drottning ok dyrdliga. huerra synda mun ek fyst bidia fyrir gef-

ningar. eigi ma ek litt hræddr uera ef ek uesall ok glæpa fullr. ber mik of dirfliga til at eldr af himne brenni mik med minu ranglæti. þuiat liklikt er at heimrinn megi eigi bera i sier þa illa hluti sem ek giordi. Ok enn talar hann sua Suei þier ueslug sala. ris upp þu nu af myrkrum þeim er þik haundludu. ok framm fallinn bid modr drottins uors ihesu christi at hun likne þier med sinne milldi. þuiat mattug er hun at græda þin saar af aullum siukdomi hier med styrkizt hann med trausti uonarinnar nidr uerpandi allar fiolskylldr ueralldarinnar rennandi til musteris heilagrar guds modr marie drottningar xl. daga ok natta fastandi. þar med gratandi ok framme liggiandi fyrir hennar alltari helgazta. æ sifellt med hiartans styn ok angre sier myskunnar bidiandi. framar en skyrazt megi med nockurum frammburdi. þuiat hann hrædiliga ottande at fiandinn mune hans sal med ser til heluitis dragande huar fyrir hann knyr knaliga myskunnar portid med griote taranna uel uitande at modir himnakungs hefir bædi til uallds ok uirding diofulsins gaupner sundr at leysa ok þat brott at taka sem hann truir sik adr fullkomliga hallda. Eptir fyrr greinda xl. daga audlazt hann frægann fagnat fyrir sin tar ok trega. þuiat honum synizt aa midre nott fullting ueralldarinnar buinn skyling uakandi manna til hennar sytandi. kristinna manna uidr hialp til hennar rennandi ok lausn hertekinna. lios myrkranna. likn kualldra ok huggan harmþrunginna. drottning uor saunn modir guds. hin skærazta mær maria eilifliga blezut. synizt honum i fyrsti sua senn nockut reidulig. talandi til hans sem hier fylgir. þu madr seigir hun bidr mik dirfliga at ek mune þier uid hialpa þar sem þu neitadir son minn heimsins grædara ok mik er audladizt hans modir at uera Med huerium hætte: ma ek hann bidia fyrir gefningar sua odæmeligra glæpa. huilikre asionu mun ek lita upp i mote haleitazta domara syne minum þa er ek bid fyrir þier sem adr neitadir honum Med huerium hætti mun ek frammi standa fyrir hans ogurligum domstole. ok minn munn

upp ath luka bidiandi fyrir þier. hans gaufugligstann godleika. þuiat eigi þolir ek at sia son minn reidann ok stygdann fyrir meingiordir þinar eda annara. Enn nu allt at eins þott ek auite þik miok makliga uertu styrkr i tru þinne. þuiat ek skal giarna fyrir lata þier þa miklu sekt sem þu hefir i moti mier giort. þuiat ek elska miok kristinna manna kyn bu þik sua undir milldi ok myskunn drottins þins ihesu christi sonar mins einkanliga elskandi þa mest sem renna til musteris mins med rettri tru ok hreinne samuitzku. þeim aullum ueitir ek fulltting ok uid hialp i sinum naudsynium; nærandi þa minum haundum ok um fadmandi elskuligum halsfaungum. Enn fyrir afbrot manna uerdr ek optliga at sia ok heyra beiskleik sonar mins. Nu er einkannliga þier naudsynligt at bidia stadfastliga myskunnar med erfidi ok pinu hiartans. þuiat ek skal med þier frammi standa fyrir þeim haleitazta domara sem bædi er milldr ok rettlatr son minn ihesus christus. konungr alla ueralda. þessum drottningarinnar ordum suarar sua theophilus. Senniliga drottning minn iafnann blezut. senniliga drottning min. haufn ok huillld flyandi manna til þin. Ek ueit aumr madr ok uesoll at sua grætiliga hefi ek misgiort i moti þier ok þinum eingetnum syne drottne uorum ihesu christo. at ek er eigi makligr myskunn ath faa Enn þui dirfizt ek drottinn minn. ok þik blezudu hans modr uægdar at bidia at ek hefi dæme af þeim monnum sem fyrr misgiordu uid almattkann gud. enn audluduzt sidann synda lausn fyrir giorfa idran Med hueriu hefdi niniuite hialpazt. nema idran uæri sett af gudi. ok margir adrir. Nu drottning min sæta seigir theophilus leidir ek þuilik myskunnar dæme mier fyrir hugskotz augu. huadann af ek tek fullkomit traust ok aurugga uon minnar salu hialpar. ef ek giore mikiliga idran fyrir mina glæpe i augliti þins sæta sonar. Saugdum frammburdi theophili. suarar drottning himins ok iardar. heilug mær maria einkanliga blezud bædi i sal ok likama. audlandizt fyrir lifanda gud frabærann faugnut. Jata nu madr seigir hun at sa son

sem ek gat aan karlmannligu frioue ok fæddi an harme med obrugdnum meydome er christus son guds lifanda. huern þu salugr neitadir fyrre. iata þar med hiartaliga at hann er komandi. lifandi ok daudra ogrligr domandi. huerium gialldandi. enn ek mun uera fyrir þier bidiandi at þin trua sie eigi þrotnandi. ok minn sætazti son uirdandi. þina idran hreina þiggiande Til þessara orda sællar iungfru marie suarar sua theophilus. Heyrdu drottning min sælazta blezut eilifliga. huersu ma ek syndugr ok glæpa fullr minn saurgann munn til gudligrar iatningar upp lypta. eigi at eins upp rættr ok nidur brotinn af uindz byl hiegomligrar dyrdar. helldr haurmuliga af flettr. hlif ok skyling. þat er at skilia krossi drottins mins ok haleitu stormerki skirnarinnar. huat ek fullkomliga fyrir smadi ok fra mier rak i odæmiliga glæpsku minnar neitingar. Ok huersu ma ek dirfazt þenna at iata sem adr neitada ek sua haurmuliga. Heilaug mær ok fleklaus guds modir maria talar þa enn til hans. Gef þier gott traust iatandi lifanda gudi þuiat hann er myskunnsamr at hialpa syndugum monnum. sannr gud ok sannr madr eilifr ok oumrædiligr. Med þuilikri drottningarinnar aeggian kemzt theophilus meira vid af hinum inztum rotum sins hiarta enn med nockurs kyns ordum megi ut skyra sua seigiandi. Ek truir. ek dyrkar ek uegsamar einn gud almattkann. eilifann ok oumrædiligann faudr ok son ok heilagann anda Ek iatar med hiarta ok munne drottinn uorn ihesum christum lifanda guds son fæddann oumrædiliga af sinum haleita fedr fyrir allar ueralldir. enn aa siduztum daugum getinn af helgum anda i þinum skærazta kuidi hin flecklausa mær maria. fæddann med saunnum manndome af þinum obrugdnum meydomi. þenna iatar ek sanann gud ok sannann mann er fyrir uora skulld syndugra manna þolldi saklaus baund ok bardaga spott ok spytingar. sar ok suida med sialfri dauda kuol krossins. Ek iatar med fullri tru at hann reis af dauda aa þridia deigi eptir pinsl sina ok steig upp til himna aa fertuganda deigi med sama likama sem

hann tok af þinu helgazta hollde hin mætazta maria sitiandi til hægri hendar almattigs guds faudr. komandi rettlatr domari lifendr ok dauda dæmandi. Med þessari iatning bidr ek þik en sætazta guds modir. at þu offrar mik syni þinum. ok fyrir liter mik eigi syndugann ok glæpa fullann heilags anda myskunn af flettann. helldr sier þu mier drottning myskunnar. Nu sem theophilus hefir þuilika hluti talat tekr milldi full maria þessa iatning sua sem nockura yfir bot misuerkans. ok med þui at hun er uon ok uis huggan kristinna manna. medalgaungu madr sins blezada sonar ok syndugra manna. talar hun sua til hans Sie nu seigir hun fyrir skirnar stormerki er þu tokt i nafni sonar mins drottins uors ihesu christi. ok fyrir þa myklu sampining er ek hefi med kristnu folke. skal ek framm kriupandi til fota sonar mins liggiandi þier myskunnar bidiande þuiat ek er þinum ordum nu truandi. at þu uilir hann uera elskandi ok honum alla þina daga þionandi. Eptir þetta lysir af deigi. huarf þa su hin blezada drottning heim til unadsemda himneskra fagnada. enn theophilus er enn aa bæn þria daga i musteri guds modr. stadfastliga til guds bidiandi ok hans signadrar modr sinnar heilsu uænting sier bidiande ok sua bidandi Eptir sagdann tima birtizt honum i annat sinn biort ok blezut kristinna manna skyling. aullum helgum helgari medr sætri raudd ok blidum augum sua til hans talande. Heyr þu madr guds sagdi hun. þin idran er opinberut i guds auglite skapara allra hluta þuiat þin tar ok bænir hefir hann þegit med minu bæna fulltingi. ef þu stadfestizt i sua godu uerki sem þu hetr gudi undir minu uitne. Theophilus suarar þa. senniliga drottning min sælazta ok hin sætazta skal ek oll þau mal uardueita dyggiliga ok stadfastliga sem ek het nu syne þinum grædara heimsins. ok med þui at þu ert min uernd skyling ok vidrhialp til styrkingar godra hluta. skal ek mina frammiatanna eigi ominnigr uera. þuiat ek ueit þik auruggaztann styrk mannanna uera. huer uænti um alldr i þinne myskunn

sa er hneyktizt sidann. eda huer bad med hreinu hiarta þina godgirnd. ok var sidann fyrir latinn. huadan ek sarliga syndugr. bidr eilifann brunn þinnar blezadrar milldi ok myskunnar et þu ueitir mier miuka sampining minnar skelfingar er suikinn ok blektr liggr sua sem i saurfullu diupe nedarliga drektr. at þat bauluada neitanar bref sem ek feck dioflinum sialfum. mætti ek fyrir þitt fullting gladr oc fagnandi aptr uera takandi Eptir fyrr greinda hluti huerfr synin brott fra honum annann tima. leidir hann enn framm aunnr þriu dægr gratandi ok sytandi at almattigr einualldz drottinn: ok hans dyrazta modir uære honum þat ueitandi. sem hann i siduztu uar bidiandi. ok sua laungum tima lidnum birtizt honum enn blezut ok heilug mær ok ofleckut guds modir i þridia sinne setiandi fyr greint neitanar bref fyrir briost honum sofanda. þessi myskunn uerdr hann sua feiginn at hann skelfr allr ok piprar. þuiat þacklætis andinn hafdi uarla rum i briostinu sa er med hitnannligri girnd aeggiar ath leyna eigi uerolldina sua storum uerkum myskunnarinnar. helldr boda ok senniliga framm bera fyrir utann hrædzlu nockurar kinnroda. allzualldanda gudi til lofs ok dyrdar ok hans signudu modr til sæmdar ok uirdingar. A næsta morgnin eptir þetta uar heilagr drottins dagr aa huerium theophilus fer af greindu musteri sællar marie framm til þeirrar kirkiu. sem sialfr byskupinn flytr messu embætti. hann hlydir messu framm yfir gudspiall. enn sidann fellr hann til fota byskupi med aullu litillæte. byriandi sagdann euentum allt fra upphafi ok til þess sem þa uar komit. hier næst syner theophilus byskupi sialfum. þat sama neitanar bref med insigle. bidiande at þat upplesizt sua at allr lydr heyri. Sem þat er giort. þytr upp mikit kall allz lyds. lofande lifanda gud ok hans signudu modr er iafnann uirdizt sinn myskunnar fadm moti þeim at breida. er fra honum snunir uilia til hans aptr huerfa. Enn er byskupinn fær bliod fylldr miklum fagnadi. talar hann sua. komit þier allir kristninnar synir at samþyckiliga dyrkizt af oss

myskun ok milldi drottins uors ihesu christi. Komit þier allir aa litandi iarteignir. komit þier allir elskuligir guds synir; syngiandi þeim sæta ymna sem eigi uill dauda syndugs manz. helldr at hann lifi til leidrettu sinna misuerka. komit þier brædr minir ok siait fliotuirke idranarinnar. uegsandi þau saumu tarin er andann frialsar ok sva dyggliga heilann giorir at hann uerdr huitari enn sniór Giorum uier allir samt nu þa uorum lifanda gudi margfalld lof ok o endaligar þackir er fyrir arnadar ord sinnar sætu modr ofleckadrar meyiar marie drottningar. tok hann blidliga brodr uorn til sinnar myskunnar. þessi mær ok modir hinn sætazti milldi brunnr milli guds ok manna. girnelig uon godra manna. huilldar stadr pindra manna. þessi blezut iungfru hepti ok nidr braut. langa ok uida bauluan mannligrar natturu. huar fyrir hun er uordin saunn hurd til eilifrar inngaungu. uorar bænir offrandi i augliti sins blezada sonar þægar giorandi. oss synda fyrir gefningar bidiandi. ok giof oendaligrar myskunnar þiggiandi. Ok enn talar byskupinn sua Minztu uor himirikis drottning er i þier væntum ok til þin flyum næst almatkum gudi. ok til þin uor augu upp lyptande aa natt ok aa deigi þik heilsande. drottinn uorn ihesum christum dyrkande. er af þinum blezada meydome uar fædande hreinum ok oskauddum berandi Enn huat mun ek bera tala eda seigia um hans drottinnligann heidr eda æru eru þin uerk sannliga mikil drottinn. sua mattulig at eingi tunga ma þau framm bera makliga Sennliga eru þin uerk mikil drottinn. þuiat sua sem moyses laugmadr fastade xl. daga i eydimork ferr enn hann þægi heilagt login al aa steinspiolldum skrifat med þinum blezada fingri fastadi þessi brodir uor xl. daga i guds modr musteri audlandizt syndalausn ok fyrir gefning i þinu nafni Sannliga bodar ok kirkiunnar fagnadi i dag þat sem seigizt i ewangelio af munne husbondans til sins sonar er glutrandi hafdi i brott uerit. sidann til sialfs sins aptr horfit. tak id bezta klædi seigir hann ok skrydit son minn latid gott fingr gull honum aa hond. prydit fætr

hans godum skoklædum. ok buit oss samkundu fagnat med beztum krasum at uier glediumzt allir samann. þessi fagnadr er oss fyrir þina myskunn drottinn nalægr i dag. þuiat brodir uor endrlifnade er fyrr uar daudr. huar fyrir þier sie lof ok dyrd sæmd ok uirding. kraptr ok eilift rike sa same lifir ok rikir einn almattigr gud um allar aldir ueralldа. Allann tima er byskupinn talar þuilika hluti liggr theophilus. litillatliga fyrir fotum byskups. offrandi skærar bænir med sannri godfyse Enn eptir lyktada bæn ok blezan byskups bydr hann theophilum. upp at risa ok þat bauluada bref i elldi at brenna sua at allr lydr sæe upp aa. huat er hann fyllir giarna. Ok er lydrinn sier at þar stiknar hit bauluada bref kallar hann harre roddu seigiande kirie eleyson med fliotundum tarum. þar til sem byskup giorir endaligt signum pax uobiscum. gangandi sidann til heilags alltaris flytiandi signat embætti guds. i þessari saumu messu bergir theophilus. litillatliga holldi ok blode drottins uors ihesu christi. er aan duol uirdizt audsynt at giora fyrir sina milldi huersu þessi madr uar algiorliga frialsadr af fyrra synda myrkre huersu makligt musteri hann uar uordinn þeirra er lysir huern mann komanda i þenna heim. þuiat sæla samteinging guds ok salarinnar. uottar likamann solu biartara; med frabærre fegurd sinnar asyndar. huar fyrir asiona theophili var sua biort at sigradi alla mannliga natturu nu þegar aa iardriki. kallar lydrinn enn at nyiu kyrie eleyson. lofandi sannann gud er uirdizt uerolldinne bert at giora huersu syndugr madr ma fagurliga uid skiliazt sina misuerka Sem þionustu giord er ute fer heilagr guds uin theophilus. aptr i sama guds modr musteri. giorandi sinar bænir um þria daga med hinne mestu godfyse. Enn eptir þat gefir hann pacem ollum brædrum med ast ok saunnum fridi sua heilagr uordinn sem einn guds eingill uel fyllandi ritningina at þar sem ferr uar ranglætid rikti nu rettlætid. ok at giordri bæn til allzualldanda guds ok hans sæluztu modr marie drottningar. lidr hann sælliga framm

af þessi heimligri myrkua stofu til biartrar himirikis hallar makliga takandi sin uerdkaup i dyrd ok unadsemd eilifs fagnadar. hans signadi likamr er greptadr i þeirri saumu kirkiu. þar bidandi almenniligrar upprisu i huerri aumbum skrydiz hann tuifoldum stola. þat er at skilia oumrædiligri gledi. dyrd ok gaufugligum fagnadi bædi med aund ok likama. þann fagnat ueiti oss sinum aulmusum lifandi guds son herra ihesus christus mariu son. sa er fedr ok helgum anda lifir och rikir einn almattigr gud. Per omnia secula seculorum Amen.

De Theophilo.

¶ En provastar[1] var ii cicilia[2]. d. xx. xv. ii[3]. ara[4] vars hærra[5]. ok ræ. allom biscops æmbitum sua[6] væl (ok vitherlika)[7] at æfte biscopen døþan vildo han alle biscop[8] vælia. han hæt þeophilus. han viþar saghþe biscops vald. ok sagþe sik lata nøghia at þøm syslom ok skilpsom han[9] førra[10] haſþe ok læt annan liouare[11] biscop varþa ¶ þæn[1] biscopar varþ[2] haſþe þeophilum mindre[3] man[4]. ok rænte han[5] sins[6] æmbitis[7] ok prouento. ¶ þeophilus tok eigh[1] sik[2] bætra raþ ii harme. vtan en iuþa diæwls anbuþ tok han þær[3] tel at han mate sin heþar ok vald atar vinna ¶ Juþen[1] com þøm saman[2] diavulin ok þeophilum. oc at[3] þeophilus viþar sagþe guþ ok guz moþor. oc cristo[4] trolouan ok skref þær iuir bref mz sino bloþ(e) ok satte firi sit insigle. ok fik diæflenom insighlat[5]. ok varþ hans man vsal man[6] ¶ Annan dagh þæn næsta þa[1] læt[2] biscopen kalla þeophilum. ok varþar hans bæste ven. ok giuar hanom atar heþar[3] ok vald som han før haſþe ¶ þeophilus skæmmes[1] viþ sin vaþa: ok ætar sik allan innan viþ[2] angar ok vil eigh[3] slæppa sit hop ok trøst tel ihesum christum. vtan kalla hans mildo moþor af allo (x hiarta) sik tel hialp ok tel naþa ok tel raþa[4] ¶ Maria var hanom brat tel bota: teþes hanom værþogh o værþoghom ræþ[1] hanom ok trøste[2] viþar sighia diæwlen. ok læna[3] sic atar ihesu cristo vndi[4] cristno tro ¶ han giørþe gerna som hon hanom[1] ræþ ok bøþ gøra[2]. ok rædes þo æn vm breuet sua[3] darleka scriuat[4] ok vt (giſwit)[5]: tel var fru teþes hanom annan tima ok fik hanom brevet atar takit af diævelenom. tel visso[6] at hans vaþe ok vande var løstar. þe[o]philus vacnaþe[7] fæghin oc[8] (x takade) guz moþor: ok las brevet sialuar firi[9] biscope ok allo ſolke. ok bløte[10] manght[11] hiærta tel[12] guz lof: ok guz moþor. ok (do) þriþia daghen[13]. i. guz friþi

Theophilus on Englisc.

Sum man wæs mid drycræfte bepæht. sua þæt hé Criste wiðsóc. and wrát his handgewrit þam awyrgedan deofle. and him mannrædene befæste. His nama wæs Theophilus. He ða eft syððan hine beðohte. and ða hellican pinunge on his mode weolc. and ferde ða to sumere cyrcan þe wæs to lofe ðære eadigan Marian gehalgod. and ðærbinnan swa lange mid wope and fæstenum hire fultumes and ðingunge bæd oð þæt heo sylf mid micclum wuldre him to com. and cwæd þæt heo him geðingod hæfde wið þone Heofenlican Deman. hire agenne sunu.

De Theopholo clerico.

Thephe Archidiacone dune Citee de Cicilie taunt sagement et profitablement gouerna les biens del Eglise desouz leuesque que apres la mort leuesque. touz luy clamerent digne pour leuesche/mes cil se tynt meux paie destre Archidiacone que destre Euesque Et pus quaunt il estoit debote par tort de son office. taunt fu par impaciencie qil conseila vn dez enchauntours dez hebreus. et par luy demaunda aide de auauncement a graunt estat del Prince de Diablez et perde sa creteinte. et celle reneiment afferma par escript et luy bailla al Diable enseale et sabaundona de tout a seruicez et lendemain recoueri lonour del Archideacone. mes tost apres revient a soy et fist penitence. xl. iours./et pus primerement se reconseilla a la benoite miere dieux et ele doucement a luy apparust et luy conforta et par luy renuncia al diable et resorti a la grace sonn douce fitz et luy rendi lescript qil auoit fait al diable Et Theophe lendemain en presence deuesque et del poeple en leglise counta par ordre quancque luy fust auenuz et sen merueiloient touz et mercierent la benoite miere dieux et Theophe demora iii iours en celle lieu ou la benoite miere dieux luy apparust et la morust et fu enterre.

De Theophinio clerico.

¶. Int iaer ons heren. v^{c}. xxx. viii. so was in cicilien een man die theophimius hiet. ende also fubertus de bisscop van camerike seit. sa deide deise theophinius sbisscop dienst so wel dat al tvolk doe hare bisscop doot was hem coren tenen bisscop. Maer deise goede man liet hem ghenoughen dat hi sbisscops diennst deide. ende hadde lieuer dat men enen andren bisscop maecte. Ten laetsten so deidene de bisscop of ende hi wart sere onuerduldich also dat hi te rade ghinc enen iode die touerare was hoe hi weider an sinen dienst comen mochte. Ende deise iode maende den duuel ende hi cam voort. Ende theophinius loochende bi sduuels rade gods ende synre moeder ende syns kerstins gheloofs. Ende doe hi dit dus verloochent hadde ende den duuel hem op ghegheiuen dies screef hi ene lettere met sinen bloede ende gafse den duuel beseighelt met sinen vyngherlinne. Ende sanderdaghes so hadde de duuel toe brocht dat de bisscop theophinius weider in vriensceipen ontfinc ende setten weider in sinen staet. Tacht'st so cam hi weider te hemseluen ende hadde groten rauwe van dat hi ghedaen hadde. ende hi viel met al synre herten an de moeder gods. ende bad hare dat soe hem helpen wilde. Op enen tyt oppenberde hem onse vrauwe in visioene ende begreepene van synre quaetheit. ende hiet hem dat hi sduuels verloochenen soude. ende soe deide hem weider belyen den gods zone ende al tgheloue van kersten domme. ende aldus brochte soene weider te haers zoons ende te harer vrienscap. Ende tenen lycteekinne dat het hem ver gheiuen was. so gaf soe hem die lettere weider die hi den duuel ghegheiuen hadde ende leidse op sine borst om dat hi weiten soude dat hi al verlost ware. Doe theophinius deise lettere weider hadde so was hi harde blide Ende hi seide voor al tvolc wat hem gheschiet was. Ende doe sys alle groot wonder hadden ende sy onser vrauwen dancten daer of. so staerf hi binnen iii daghen.

The Miracle of Theophelus

in

Low German.

Dramatis Personæ.

Episcopus.
Prepositus.
Decanus.
Primus Canonicus.
Secundus Canonicus.
Tercius Canonicus.
Quartus Canonicus.
Quintus Canonicus.
Sextus Canonicus.
Septimus Canonicus.
Octavus Canonicus.
Nonus Canonicus.
Theophelus.
Magister yn Nygromantia.
Sathanas.
Lucifer.
Primus Servus.
Secundus Servus.
Sacerdos.
Maria.
Cristus.

hyr gheyt theophelus an

Ik hebbe ghe:vesen eȳ bysschop Ryke vñ here
Wol dructych yar vñ mere
Nu vordretet. mych dat arebeyt
Id sy yw lef ofte leyt
Ik wyl dat bysschopdům up gheuen
Vñ wyl mer myt ghemake leuen
Kezet eȳ junghen man
De dat bysschopdū wol vorstankan

Prepositus dicit

Here jk byn en prouest yn desseme stychte
Ik wolghe des myt nychte
Gẏ en synt na vnseme vromen
Vñe eynē man de desseme stychte euene kome

Epus dicit

Werlyken dat do yk alto hant
Theophelus ys he ghenant
Dat rade yk dat gy ene kesen
Dar ane møghe gy nycht vorlesen
He ys eȳ synnygher man
Eȳ bysschopdum kan he wol vorstan

Preposit' dicit

Stat up her deken
Wy wyllen vns myt yw bespreken
Gẏ heren jk spreke dat to vøren
Ik byn de erste an deme kore
Ik kese theophelum nycht
Des sy jw van my berycht
He ys eyn so vorbolghen man
Dat jk em dat bysschopdū nychtē ghan

Decanus dicit

Here her prouest denket dar an
Theophelus so rechte wol vorstākan
Dyt godeshus vñ alle syn ghud
Wat des kores an my dŭet
Ghemak vñ ere
Des wyl yk em nycht vorkeren

p'mus canonicus dicit

Horet leue here her deken
Dat gy dar vele wyllen up spreken
Ik weyt vyl wol theophelus sin
An syneme kore yk nycht en byn

secund' kanonic' d cit

Here yk byn ok eȳ dumhere ghenant
Theophelus ys my so wol bekant
Dat yk ene kesen wylle
Beyde open bar vñ stylle

Tercius canonic' dicit

Here hebbe gy dat ghe swaren
Hodet dat juwe eyt nycht werde vorloren
Dat gy theophelŭm wyllen kezen
Dat godeshus mach dar ane vorlezen
Ik en kese syner nycht
Des sy yw van my berycht

quart' canonic' dicit

Nu horet gy heren ouer al
Eyne rede yk yw zaghē schal
Theophelus ys so wys
Ik gheue em lof vñ prys
Dar vm̃e yk dat zegghe vorwar
Vñ kese ene al openbar

quint' canonic' dicit

Gy wyllen jo theophelum kezen
Set dat gy dar ane jo nycht vorlezen
Theophelus ys eȳ vorlaten man
He heft so mōneghen leyde ghe dan
Dar vm̃e kese yk syner nicht
Dat rede yk vor jw allen schit

sextus canonic' dicit

Dit ys plaghe vñ kŭm̃er
Wo mach dy wesen jum̃er
Dat gy theophelum so sere vorsam
Ik kese eme sunder wan
He schal hyr jo doch bysschop syn
Mach yt wesen an den wyllen myn

septi' canonic' dicit

Gj heren jk swyghe hyr to alstylle
Dock weret alle juwer wylle
So en weret nūmer de wylle myn
Dat theophelus scholde bysschop syn

Octaus canonic' dicit

Djt synt wŭnderlyke mere
Des were ghe noch dat theophelus were
Eyn vntruwer valscher man
Der herschop yk em jo wol ghan
Doch schal he an mynen kore wezen
He kan beyde scryuē vñ lesen

Nonus canonic' dicit

Ik mot ok myne rede beghȳnen
Theophelus was gy vorbolghen an synē synnē
Nen man en was em to mathe
An steden noch an straten
An dorpen noch an welden

Dar wedder wyl yk jũmer schelden
Dat theophelus scholde syn
Eyn bysschop noch de here myn

Theophelus dicit

Nu schal my wesen leyde
Dat ys ene snode veyde
De wy scholen draghen
Weme møghe wy se nu claghen
Dat ys eyn selden by spyl
Dat jk jw nu saghen wyl
Wo vele pũze møghen byten
Ene katte vñ eren balch to ryten
Alzo vele ys my vñe juwẽ kore
Nu tredet alle gy hyr vore
Wat møghe gy my nũ wȳnen af
Jk achte nycht uppe juwẽ core vñ uppe juwẽ staf

Prepositus dicit

Her theophel juwe grot stoltheyt
De schal jw hutenc werden leyt
Jk saghe jw dat vorware
Vñ wyl dat be thughen openbare
Myt alle dessen dũmheren myn
Dat gẏ der proũene nycht werdych en syn
Gy hebben dycke vnrechte ghedan
Dar vñe schole gẏ van der prouene ghan
Dessen heren vñ dessen luden
Des byn jk eyn duch huden
Gy hebben dycke vnkusheyt
Ghe dreuẽ vñ vnvledycheyt
Gy dreuẽ dycke vnghevore
Luttyk schonede gy juwẽ kore
Juwe tyde lete gy vnder weghen
Des hebbe gy dycke vn mẽnych werue pleghen
Gy hebben dycke meyne ghesworen

Dar vñe hebbe gy juwē prouene vorloran
Gy heren hebbe gẏ dat wolghe hort

Tunc vnus canonic' rnd^{t} p omnib'

Ja alzo ys vnser aller wort
Er theophelus scholde in der proŭene blyuē
Dar wolde wẏ alle wedder kyuen
He schal hutene van vns varen
Vñ schal ok nycht lenghèr sparen

Theophelus planghebat

Owe my vyl arme man
Wo so schal jk nu bestan
Nu hebbe jk ghut vñ ere vorloren
Jk were beter vngheboren
Jk hadde ghut vñ wysheit vyl
Nu ga ẏk vor eȳ doren spyl
Alle tyd so was jk vore
Nu mot jk blyuē vorder dore
Jk at vñ drank je myt den besten
Nu mot jk wesen myt den lesten
Jk hadde walt vñ macht
Wol hen hir wert anders up ghedacht
Ach wuoste jk eynē kloken man
Ghar na synē wyllen wolde jk stan
De mẏ hulpe wolde gheŭen
Na syner lere wolde jk leŭen

Magr yn nygromantiaa dicit

Jk byn eȳ meyster an kŭnsten ryke
Vp der erden ys nē man mȳ ghelyke
An g'matycan vñ an phylozophyan
Vñ ok an nyg'matician
Jk kan wol de swarte kunst
Jn aller behendycheyt byn jk vornúmst
Den duuel kan jk dŭynghen
Dat he mẏ mot brynghen

Ghut vñ aller leyghe schat
Ik dwyngghe ene vorebat
Dat he my vore wor yk wyl
Alsulker kunste kan yk vyl
Ik spreke dat myt ghelpe
Be hǿuet yēnych man myner helpe
Deme wyl yk rat gheuen
Wo he na myneme rade wylle leuen
Hadde yenich man ghud vorloren
Edder hadde he synes heren thorn
Dat wolde yk allēt tryuē af
Vm̃e ghud ys my also vm̃e eȳ haůer kaf
Ofte hyr ok yēnych were
De na werlyker ere
Wolde stan vñ wesen
So vele han yk an boken ghelezen
Deme wolde yk rat ghuen altohant
He moste ouer hebben eȳ groter pant
Dar yeghen settede he to waghe
Dat na syneme daghe
De dů̊el des weldych were
Ofte he jūmer mere
Aan ghodes ryke mochte komen
Dyt hebbe gẏ alle wol vornamen
We desser helpe be gherēde sy
De kome nů her to mẏ
Ik em ok nů helpe do
Aůent spade morghen wro

Theophelus dycit

Got grutze jw leue meyster vñ here
Ik mot jw don wytlyk mẏne swere
Ofte gẏ mẏ de konden benemen
So wolde yk na juwem wyllen leuen
Ik byn gheheten theophelus
Myne klaghe kundeghe yk jw aldus
Ik was gheheytē eȳ ryker man

An papen kůnst konde jk my wol vorstan
Vñ an werlyken saken
Jk konde ok wol recht maken
Ik konde recht vorkeren
Ik was weldych byden heren
Sprak yk hyr edder dar
It was recht edder war
Neman dorste my straffen
Id weren leyghen edder papen
Neman konde my ghelyken
Noch de armē ofte de ryken
An kloken rade vñ an wyzen synnen
Der yk hadde wele bynnen
Noch dar an dat yk hope
Ik was ghekoren to eyneme bysschope
Ik scholde eȳ here syn ghewezen
Do vordrot my syngghen vñ lezen
Nu hebben se eynē anderē ghekoren
Owe dat yk ye wart gheboren
He duet my so grote vnghelaghe
Dat yk dat hůtene ghode claghe
He hat my myne prouene benomen
De my deghelyken pleghen to komen
An wyne vñ an weyten
Des mot yk eȳ arm mā heyten
Ik wyl dar vm̃e alsulke sake duen
Scholde yk ok ghan also eȳ krůen
Dat my swarſyken ys to draghen
Nu wol hen yk wyl dat alle waghen
Vñ weret my ok alto swar
Wuste yk eynē duuel hyr so nar
By my uppe der erden
Syn eyghen wolde yk werden
Myt lyue vñ ok myt selen
Syn eyghen wolde yk blyuen
Nu vñ jum̃er mere
Ik wolde em beden groter ere
Wan jk gode ye ghe dede

Dat he my helpe dar mede
Dat jk werde so rechte eȳ man
Dat yk mochte wedder stan
Den pysschop vñ de heren
De myne wedder sathē syn vñ weren

Theophelus dicit

Is nu yenych duuel an desser stunt
Be halden an der helle grunt
De openbare syk
Vñ kome her to myk
Ik werde syn vnder dan
Godes wyl yk ane stan
Ik bede dy bose sathanas
By deme gode de lof vñ gras
De den hēmel vñ de erden scop
Dat du komest myt der spot
Ik beswere dẏ bẏ deme valle
Den gẏ vyllen alle
Du vñ alle dyne ghenoten
Do gẏ van deme hēmele worden ghestoten
Ik be swere dy by deme jūghesten daghe
Wañ godes sone wyl claghn
Ouer alle syne wedder saten
Dat du komest al vnwordroten
Vñ antwardest my
Des yk wyl vraghen dẏ

Sathanas dicit

Theophele wat meynestu hyr mede
Dat ys yuwer papen sede
Dat du my so dure besworen hast
Bẏ deme gode de lof vñ gras
Vñ alle dyngh ghe schopen hat
Beyde ghut vn quat
Mẏnschop vñ ok erdesschop
It ẏs yw alse en eyghes dop

Gy bynden vns myt juwē eyden
Dat sy vns lef ofte leyde
Dat wy moten to jw komen
Du hauest my ene lāghe reyse benomen
Ik was gheuaren yn endya
Myne ghesellen let yk aldar
De konyngh van endia ys nu ghestorue
Syne sele hadde yk wol vorworuen
Dar were jk gherne ghebleuen
Nu heuestu my van dar ghedreuen
Alto hant do yk hørde
Dynes edes worde
Do moste yk komen todỳ
Sprek an theophele wat wultu my

Chesphelus dicit

Hestu suluer vñ gholt
Ik wyl dỳ gheuen duren solt
Den yk kan vor kopen
Myne sele an der dopen
Myt godes blode wart ghereynyghet
Vñ myt ghode wart vor eynyghet
De wyl yk dỳ gheuen an dyne hant
Ik en hebbe neyn durer pant
Wultu sulke pande vnt fan
So wyl yk eynē lyken kop myt dy aneghan

Sathanas dicit

Nen de rede helpet nicht
Id is vns dikke beschicht
Dat wy luden ghutē gheuē
Dar se ere lust mede dreuē
Twyntỳch edder dortich yar
So beghūden se deñe dar
An den wech to komen
Dat se vns worden ghenomē
Is dy myn ghud lef

So scholtu scriuē eynē bref
Vñ dar to eyne hantfeste
Also dar pleghen de besten
De schal aldus luden
Nu vñ to allen tyden
De bref de schal aldus wezen
Alle de ene seen edder horen lezen
De scholen des bekēnen vñ ghen
Alle de ene horen edder sen
Dat theephelŭs des duuels sy
Dy̆ yngheseghel henghe dar by̆
Dat de bref vulkomen vñ ghans sy
Henghe ok dar an dyn ghulden vyngheryn
Dat du dreghest an der hant dyn
So antwerde my bref vñ pant
So wyl y̆k dy̆ gheuen alto hant
Beyde suluer vñ gholt wyl yk dy̆ gheuen
Dar mede scholtu erlyken leuen

Theophelus dicit

Wat scholen dy de breue myn
Myne wort de scholen recht syn
Ik wyl dy̆ nycht wor leghen
Wolde yk dy bedreghen
Sone heyte yk nen pape
Noch nen bysschop noch neȳ pryllate

Satanas dicit

Wultu wezen myn vnderdan
Dyne hantueste wyl yk haan
Dar in so schøltu seryuen
Dat du myt my wyllest blyuen
Du schalt scryuen aldar by̆
Dat neen trost mer an dy̆ sy
Dat dy̆ nen man moghe to troste komen
Dy̆me lyue ofte diner selen to wromen
An heñele noch an erden

Dẏ mach to troste werden
So we vor dẏ bede
Dat he dẏ vnrecht dede
Aldus scholen wesen vnse rede
Ok scholtu my denē myt dyme bede
Be haghet dẏ alsulke saken
So wyl yk enē lyken kop myt dy maken

Theophelus dicit

So wat en man yo don moed
Dat ys by wylen maten ghued
Ik byn dar vñe to dẏ komen
Also du wol hest vornomen
Dat yk dyn denest wyl werden
De wyle dat yk leue up der erden
Dat do yk jūmer mere
Du sprekest also eȳ here

Theophelus dicit

Nu dū my wult dar to dryuē
Dat yk eynē bref schal scryuē
De my an myne sele gheit
Dar to byn yk ghar bereit
So scholtu my løuen opēbare
Bẏ dẏner rechtē ware
Dat du my wyllest vele ghudes gheuē
Dat yk moghe erlyken leuēn
Du scholt mẏ beden grote ere
Vñ maken my to eneme heren

Satanas dicit

Nu en twẏuele nycht eȳ har
Ik segghe dẏ dat vorwar
Wes du begherest eyn
Des scholtu hebben tweẏ
Dat loue yk dy an dyne hant
Ik wyl dẏ gheuē nē durer pant

Theophelus dicit

Ik wyl yd allent waghen
Wēte yk mot in alle mynē daghen
Jum̃er syn vorloren
Ik were beter vngheboren
Nu wyk yk scryuē ane torne
Reke my eyn blachorne
Eyne wedde vñ permynt
Dat ys mỳ rechte also eȳ wynt
Ik wyl scrinen eynē trachtat
De an myne zele ghat

Satanas respondit

Er du scruen beghynnest
So dat du menschop wynnest
Ik vñ myne ghesellen
De dar weldych synt in der hellen
So schaltu godes vor saken ghar
Vñ syner moder der eynyghebar
Se ys so kreftych vñ so ghud
Dat yk se nycht nomē mod
Du scholt vorsaken alle dynk
De myt gode yn deme hem̃ele synt
Du scholt vorsaken huten
Alder salyghen luten
De hỳr uppe der erden
Gode to denste werden
Du schalt vorsaken sůñen manē sternē schyn
De dar luchtet also fyn
Du schalt vorsaken alder dyngh
De myt gode in deme hem̃ele synd
Du scholt denken vñ lezen
Aldyn danke de schal to my wezen
Du scholt vor dy nen Crůce leghen
Also dar de Crystenen lude pleghen
Dyn tungghe schal lygghen stylle

Nuñe schal zee doen godes wylle
Du schalt vor beden dynē koren
Dat ze godes word nycht en horen
Du schalt kerkghank vor myden
Nene allemyssen schaltu snyden
Du en wult ze an myne ere gheuen
De en wyl yk dỳ nycht be keren
Wultu dat allent an ghan
So wyl yk dy to deneste vntfán

Theophelus dicit

Nu heuestn my byttere wort voreghelęghet
Also men jo den mystrostyghen pleghet
Dat ys my zere mysseuallen
Ik wyl doch vorsaken alle
An heñele vñ an erden
Ene wyl yk dar butene bescheyden
Dat ys de sute maghet maria
De yk node vortya

Satanas dicit

Owe dat søte wort
Dat ys my vnghehort
Swych swych des wordes mer
Id bernet my vñ dot my we
Wultu syn myn denest man
Godes moder scholtu ane stan
Se ys so ghut vñ so reyne
Beheldestu de alleyne
To eneme steden vrunde
Ik nůñer dỳ en kunde
Ik vñ myne ghe sellen dy schaden
Se ne brochte dỳ wedder to gnaden

Theophelus dicit

So mot yk erer ys vorzaken
Uppe dat du my wyltest ryke maken

Id ys my allent ghut
Also my leretkde mot
Also wol myt beyden voten in den stok
Also myt eneme dar vp

Sathanas dicit

Du heuest ghe spraken also eȳ here
Nene schult gheue yk dy mere
Nu schaltu spreken dat yk dy heyte
Hyr to byn yk ghar bereyte
Nu tret dre vøte to rŭgghe
Vñ trore nycht ene mŭgghe
Vñ sprek yk vorzake godes ghar
Vñ mariaz de eynyghe bar

Theophelus dicit

Ik wyl myt dy blyuen
Myt zele vñ myt lyue
Nu sytte nedder vñ scryf
Dat schal wesen ane kyf

Theophelus sprak

Ik hebbe eynē bref ghescreuen
Dar mede hebbe yk eȳ ordel gheuen
So engghestlyken yk ne en scref
My gruwet dat yk se den bref
Desse bref be dŭdet also vyl
Dat theophelus der duuels wezen wyl

Sathanas dicit

De bref be haghet my ghar wol
Also he my to rechte behaghen zol
Nu dene my vyl leue vrūt
Ik wyl ene vøren an de helle grūt
Vñ wyl ene antwørden

Lucyfer an synen orden
Dat he ene be holde bet an den dach
Dat he vns nycht werden mach

Sathanas po^t lraz ad lucyfer'

Lucyfer vnser aller here
Ik hebbe arbeydet rechte zere
Vm̃e eynē eddelen ghuden bref
Den en twyuelere suluē scref
Deme kofte yk af to vnzeme dele
Myt gholde syne leue zele
Syne sele schal vnse wesen
Den bref schaltu ouer lezen
Is dat denne wol dyn wylle
So sent em gholdes so vylle

Lucifer respondit

Truwen dat schal my wol behaghen
Dat wyl wy jo bynamen waghen
Ik proue he is wol vnse ghe voch
Ik wyl em ghudes gheuen rechte noch

Satanas portauit aurum

Ik brynghe dẏ hyr rot golt
Schone kledere du draghen scholt
Samẏt vñ bøldekyn
De myt golde wolbeslaghen syn
Hyr ys eȳ borde sulueryn
Vñ eȳ vyngheryn ghuldyn
Du scholt hebben to der kost dyn
Clareyd vñ ghuden wyn
Du schalt de besten etten
Vñ tu dyner tafelen zetten
Vñ ghyf den vrowen reyne
Edele dure steyne

So wȳnet se dȳner kunde
Vñ kezen dy to eneme vrunde

Theophelus dicit

Wy wyllen alle my vroydē varē
Vor sorghēt wylle wy vns be warē
Ik hebbe sorget mēnych yar
Nu wyl yk sorghen nycht eȳ har
Ik han sulner vñ golt
An vroyden wyl yk werden olt
Allent dat de lycham vor dut
Dat mot gelden de zele gut
Nu lat de zele sorghen
Den aŭent vñ den morghen
Wȳ ryden acter lande
Ghe cledet mȳt schonē wande
De zele steit doch to pande
Se is in der dŭuele hande
Nu lat den lycham leuen
De zele de mŭt benen
Nenē trost kan yk er gheuen
Se mot in der hellē sweuen
Wente se mot vor loren sȳn
Ander depen hele pȳn

Satanas dicit

Be kēnestu dat du mȳ byst
Dat sprek hyr an korter vryst
Mochtestu langhe leuen
Ghudes wyl yk dȳ noch ghenen

Theophelus dicit

Men spreket dat de zele cleyne sy
Des ys my herte harde vrȳ
De zele kranket an natŭren
Jo doch wyl yk dat euētŭren
Der zele hebbe yk my vor wegen

Lucyfer an synen orden
Dat he ene be holde bet an den dach
Dat he vns nycht werden mach

Sathanas pot lraz ad lucyfer'

Lucyfer vnser aller here
Ik hebbe arbeydet rechte zere
Vm̃e eynē eddelen ghuden bref
Den en twyuelere suluē scref
Deme kofte yk af to vnzeme dele
Myt gholde syne leue zele
Syne sele schal vnse wesen
Den bref schaltu ouer lezen
Is dat denne wol dyn wylle
So sent em gholdes so vylle

Lucifer respondit

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Dat wyl wy jo bynamen waghen
Ik proue he is wol vnse ghe voch
Ik wyl em ghudes gheuen rechte noch

Satanas portauit aurum

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Samẏt vñ bøldekyn
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Vñ eȳ vyngheryn ghuldyn
Du scholt hebben to der kost dyn
Clareyd vñ ghuden wyn
Du schalt de besten etten
Vñ tu dyner tafelen zetten
Vñ ghyf den vrowen reyne
Edele dure steyne

So wȳnet se dȳner kunde
Vñ kezen dy to eneme vrunde

Theophelus dicit

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Vor sorghēt wylle wy vns be warē
Ik hebbe sorget mēnych yar
Nu wyl yk sorghen nycht eȳ har
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An vroyden wyl yk werden olt
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Wȳ ryden acter lande
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De zele steit doch to pande
Se is in der dŭuele hande
Nu lat den lycham leuen
De zele de mŭt beuen
Nenē trost kan yk er gheuen
Se mot in der hellē sweuen
Wente se mot vor loren sȳn
Ander depen hele pȳn

Satanas dicit

Be kēnestu dat du mȳ byst
Dat sprek hyr an korter vryst
Mochtestu langhe leuen
Ghudes wyl yk dȳ noch ghenen

Theophelus dicit

Men spreket dat de zele cleyne sy
Des ys my herte harde vrȳ
De zele kranket an natŭren
Jo doch wyl yk dat euētŭren
Der zele hebbe yk my vor wegen

Des ghe louet werde an den trone
So spreket aue maria an
Dar na wȳl yk de rede bestan
Sunte mateus spreket alzo
Nu swyghet vñ vornemet myne rede jo

Ik incipit sermo

Ihesus cristus vnse here
De sach sytten enē tolnere
An eine tolhuse-opēbare
Dat duchte em so rechte sware
He sprak tolnere hore myn
Wultu eȳ salych mȳsche zyn
So sta up vñ volghe mȳ
Also yd wol temet dȳ
He volgede eme altuhant
Wyde syde doch de lant
Er was he eȳ sunder opēbare
Nu gheit he an cryst' schare
Er dede he vnrecht ghe lyke
Nu ladet he den wech to deme hēmelryke
Eya sunder wes sundeghestŭ
Horestu godes myldycheyt nycht nŭ
Heuestu to den sunden zere plycht
Kere wedder vñ twyuele nycht
Got wyl dȳ so leflyken vntfan
Eftu ne wedder em haddest ghedan
Nu proue ansunte ma'ia magdalenen
Wo se to gode queme
Se was to mānyghen stunden
Myt zeuen dŭŭelen ghebunden
Alto hant do ze syk vorsan
Godes toren ze do vor wan
Nu nym eȳ bylde by konyngh dauyd
De lach ansunden mōnȳghe tyd
Alto hant do he gnade sȳnēde was
Got halp em dat he wol ghenas
Wȳ lezen an sunte peters buke

Dat he godes drye vor zoke
He swor dȳ durē worden
Also gȳ an der passyen wol horden
Sūme dat hylghe lycht
Ik be kenne des mannes nycht
Ander sulucē stūden
Do beweynede he syne sunden
Em wart so wele gnaden be reyt
Dat he der apostele vorste heyt
Sŭnder nŭ merke godes myldycheyt
Ze ys so grot vñ so breyt
Nu en twyuele nycht en har
Got nympt dȳner vyl grote war
Wor du an der werlde varest ofte gheyst
Up dat du dȳne sunde leyst
Owe du arme twyuelere
Du byst gode vmere
Odu arme twyuelere
Du deyst dem duuele ere
Wan du twyuelest an Ihesum cryst
So bystu ergher van de duuel yst
Wo bystu myt senden oghen blynt
Dat du nȳcht en louest an ma'ien kynt
De dȳ so bytter lyken hat gelost
He ys dyn leuēt he ys dyn trost
Du byst ghe screuē an syne vote
Myt eine gryffele gar vnsŭte
Du byst ghe screuē an syne hande
He hat dȳ ghe lozet van des duuels bande
Du byst ghe screuē an sute herte
He hat dorch dȳ ghe leden grote smerte
Vth wendych in wendych openbar vñ stylle
Sunder dorch dynen wyllen
Wultu gnade wynden
So volghe marien kynde
De wyl dy nŭmer vortyen
Help sute maghet maria
Dat se werden vnt bunden

Van eren houet sunden
De an dynen denste werden ghevunden
Alle de nu godes wort
Myt ynneghen hertē hebben ghehort
De scholen so wele aflates haŭen
Al oft se werē varen to deme hyllegē graŭe
Ower mer des syt be rycht
En worde so wele aflates nycht
Hyr vm̃e salyghen lude
Danket gode hude
Syner gode vñ syner gnade
De he vns gherne dade
De jw here heft ghelaten
Konde wy vnse herte to eme zaten
Salyghen man vñ wyf
Ik be ŭele yw sele vñ jw lyf
Gode vnser aller here
Wor gẏ jw in der werlde keren
Got mote jw alle wol be waren
Al wor gy an den lande varen
Beyde lyf vñ sele vñ jw ere
Ewychlỳken jūmer mere

Theophelus dicit

Owẏ vñ jūmer mere
Wat schal jk arme sundere
Owe my arme man
Dat yk mẏ aldus zere vor deruet han
Myn mūt is stum dof synt myne oren
Ik en kan godes nycht ghe horen
Enē kop kofte yk dat ys my torn
Ik han dat eŭyghe leŭēt vor loren
Vele beter were yk vnghe boren
Owe my arman wat schal yk
We vor barmet syk nu ower myk
To weme schal yk nu wyken
Io hebbe yk got van hēmel ryke

Vñ syne hylghen vor wracht
Ik han my leyder alto spade bedacht
Noch wyl yk wedder keren
To ener vrouwen heren
De heytet godes moder var
Van allen sunden reyne vñ clar
Schal mẏ jumer rat werden
My vyl armē up der erden
Dat schal mẏ weruē de jūcvrouwe gut
Wente se ys aller gnaden eȳ oůer vlut

Theophelus dicit

Ik grote dẏ ma'ia vyl eddele vat
Aller sundere eȳ to vorlat
Du byst aller gnaden eȳ scryn
Vth dy vyl eddele keyseryn
Ie de gnade vlot
Got ghaf syk suluē an dynē schot
Vñ kos dy to ener soueryñen
Dat du vns soldest gnade vynnen
Deme armē sundere
De to dẏ ut deme veghevure komē here
Nu byn yk wyl eddele seder sterne
Vth deme veghevure komē vyl werne
Help my wedder an den wech
Du byst ey pat vñ en stech
Alle de to dy komen
De werden deme dunele benomen
Wrouwe yk hebbe sere mysdan
Mynē oghē dore yk nycht up slan
To deme alle weldyghen gode
Du ne wyllest werden mȳ bode
Vyl reyne konȳghȳne
Wes nu mȳ soueryñe
My dyneme salyghen bede
Dar ys my hulpe mede
Eya ma'ia nu sprek en salych wort

Dat ys my bonē allē dȳghen ghehort
Dyn leue kynt Ihesus cryst
De dẏ twyden wyl wes du em byddyst

Maria dicit

Dyn weynend dat helpet cleyne
Du henest hyr gheleghen vnreyne
Mer wene dre daghe
An weynē vñ an claghe
Ik en hebbe des nycht vor nomen
Dat dẏ yenẏch man to hulpe sy ghekomen
We mach denne dyn helpe syn
Dat scholtu wezen vyl eddele keyzeryn
Wor vñe schal yk dyner pleghen
Du heuest myner ghans vorteghen
Vñ alles hemeles ghesynde
Alle de dar synt bẏ myne leue kynde
An hemele vñ an erden
Ik kan dy nycht to helpe werden
Wyl dy ẏenych man to helpe komen
Dar to wyl yk dy gherne vromen

Theophelus dicit

Vyl eddele roso˙van yerycho
Wo redestu nu also
Io bystu wul aller gnaden
Dar vñe hebbe yk dẏ gheladen
Jo mẏt deme sulnē bede
Also de enghel gabrẏel dede
Ave maria gracia plena
Woldestu nu alleyna
Dorch mẏ vor lezen dynē werden namē
Des wolde yk my vor dẏ schamen
Jk vorzoek dẏner myldycheyt
Dat ys my nů van herten leyt
So wo yk arme dat hebbe ghedaan
Des gheyt my ghansse ruwe an

Ik wyl don na dyneme rade
Des morghens vro des auēdes spade

Maria dicit

Theophele lygghe an dyneme bedde stylle
Ach vrouwe wat yk dat wyl gherne don wylle
Ik wyl ghan to myneme leuē kynde
Ik wyl be sen dat yk dȳ gnade vynde
Ik wyl gherne dy truw bode syn
Dat du wyl eddele keyzeryn

Maria dicit

Vyl leue kȳnt yk bydde dy
Dat du wyllest twyden my
Dar ys ghe komen eyn arme
De be gheret dȳ ner barme
De hat ghe leghen dat yk wol weyt
Dre daghe dat he nychtes vmbeyt
Men weynē vnde ghellen
Ghyf mȳ dat yk ene moghe styllen
Lat mȳ delghen syne trane
Wente yk byn de ghene
Dar de sundere to scryen
Salue regyna mater myserycordye
Oh sone syn scryent dot my we
Ik byn de ghene de dar heytet
Eȳ moder der barmehertycheyt
Vul trostes vñ vul gnade
Der sundere hulpe der dunele schade
Ik byn ghe heytē eȳ morghen roed
Des sunders lyf des duuels doet
Ik byn ghe heytēn eȳ scryn der salden
Nu lat my mynē nomen behalden
Des bydde yk dy kynt vñ here
Dorch dynes sulues erc
Leue kynt wes wy swyghestu
Antwerde dyner moder nů

Dencke sone do wy vns beyde
Van deme ertryke scholden scheyden
Dat du mỳ gheuest de walt
Se weren junc edder alt
Dat yk mochte vor en dynghen
Vñ se to gnade mochte brynghen
Wultu my de walt benemen
Dat ys my horde vnbequeme
Du heuest my lef so hebbe ỳk dỳ
Hyr vm̃e so scholtu twyden mỳ
Lat vor synken dy vnghemote
Vñ sent em dyner gnaden bote
Dat yk em sone here
Beneme syne sundelykē swere

Cristus dicit

Maria moder here
Wo byddestu so rechte zere
Vor dat stynkende as
Dar du nen del ane hast
He hat vor saket dyner myldycheyt
Dat claghe yk mer wenne mỹ leyt
Hadde he dyner nycht vor theghen
Em worde dēne wol rat ghe gheuen
Dat he hadde gnade wūden
My deden we myne wunden
Do he dyner vor soch
Der salyghen vrucht de my droch
Syn ghellent vor mynē oghen
Des mach yk nycht ghe doghen
Syn vlesch stynket sere vtermate
Vor myneme benedyden antlate
Dar vm̃e segghe yk dỳ moter myn
Ik en weyt vñ wyl ok mỳch ghe beden syn

Maria dicit

Nu mot yk vyl leue kynt
Zoken wor dyne vote synt

Dat yk werde syn vredeschylt
Des mȳschen de lycht hyr
Vñ grotes weynen des plecht
Se kynt dyt synt de brusten
De du to dynen lusten
Dycke heuest ghe søghen
Vñ vth dynen mūde ghetoghen
Dencke leue sone doch mynē wyllen
Dat yk dẏ vødede myt myner spylle
Dat was ander stunde
Do yk des nycht beterē kunde
Dencke leue sone dat yk vloch
Vñ engghestlyken myt dẏ toch
Meñyghen gruwelyken wech
Dar to mēnych hoch stech
Ik toch hyr vñ dar
In egypten vñ anders war
Denke wat yk leyt an der stūt
Do dy herte was ghevunt
Do des blynden sper so ghut
Doreh dẏne vorderen syden stŭt
Wyl leue kynt dencke an byttrycheyt
De yk dorch dynen wyllen leyt
Her ofte yk dẏ gycht leues dede
So twyde my desser bede
Lat mẏ dessen sŭnder bewaren
Vrolyken an dyne hulde varen

Crystus dicit

Crystus sprak leue moter myn
Stant up lat dyn weynent syn
Ik gheue ene an dyne hant
Konstu em wedder scheppen syn pant
Vñ de breue de he hadde ghegheuen
Ik late ene an mynen hulden leuen

Maria dicit

Stant up theophele
Du ne schalt weynē mer

Jk hebbe dy gnade vnnden
Du byst van allen sunden vnt bunden
Du byst ghegheuen an myne hant
Jk wyl dyne sele vñ dyn dureste pant
Lozen myt mynen handen
Van des duuels banden

Theophelus dicit

Eya vrouwe seghe yk den bref
Den yk my myner hant scref
De dar lycht an der helle so deph
Vñ dat yngheseghel dar mede
So wolde yk louen desser rede
De wyle dat wy des breues nycht en hauen
De dar lycht an der helle be grauen
So truwe yk des nům̃er mere
Eya torne dẏ nycht vrouwe here
Jk mot spreken so mẏ ys bewant
Scholde my dat kosten mȳ duresteste pant

Maria dicit

Satanas nu kům hyr vore
Do my up de helle dore
Jk bede dẏ bose satanas
Du vule vnreyne dwas
Dat du komest hyr vore
Vth der helle dore
Vñ dost hyr wedder den bref
Den theophelus suluen scref
So wat du em hefst heytē ghedan
Dat ys em alto male vorghan
Jk wyl ene wol be waren
Du schalt van hynnē varén
Vñ halen my wedder den bref
Den theophelus sulue scref

Satanas dicit

Vrouwe van den reden yk nycht en weyt
He heft syk ghe maket also breit
Myt syme breue

Dat were de leyde edder de leue
Wede vor em bede
Dat he em vnrecht dede

Maria dicit

Ik bede dy̆ bose satanas
Dat du theophelū quid last
Also he dy̆ heft gheloŭet
He was ey̆ del bethoŭert
Nu ys he synnŏych ghevorden
He weruet na den heñelyschē orden

Satanas dicit

Vrouwe nu wes des berycht
Synes breues en weyt yk nycht
Ik hebbe so wele wunders ghe dreuen
Ik ne weyt nycht wor de bref ys ghebleuen

Maria dicit

Du vare hen scnelle
In de grunt der helle
Vp vñ nedder. Sok my den bref sodder
Vñ brynk ene my wedder

Sathanas dicit

Owe yk mot dat don
Dar brynghet my dyne walt to
Ik hebbe al de helle dore varen
Myt alle mynen scharen
Den bref konde wy nerghene vynden
Wy̆ sochten ene in allen enden
Ik hebbe mynen meystere lucyfer ghevraget
He heft my aldus ghe saghet
Dat he des breues ny en sach
Vor war yk dy̆ dat saghen mach

Maria dicit

Ik wyl dy also bynden
Dat du ene wol schalt wynden
Myt myner tūghen vñ myt myner walt

Dat du ene wol vynden schalt
Ik bede dy bose satanas by myneme nomen
Vñ bẏ deme rechten horsamen
Dat du an desser stunt
Varest an de helle grunt
Dar de bref ys be hut
Vnde kamest dar ok nume̅r ut
Du ne brynghest wedder den bref
Den theophelus suluē scref
Du schalt to lucifare ghan aldare
Ik weyt dat wol vor ware
Vnder syner tunghen lycht de bref
He heft ene stolen also ey̅ def
Wyl he ene nycht vynden
So schole gẏ ene bynden
Vñ selan ene myt runghen
De bref lycht vnder syner tunghen

Satanas dicit

Eja konȳghynne reyne
Du byndest my alleyne
Dat yk al dat mot ghen
Also yt hyr vore ys gheschen
Jk weyt wol wor he yst
Ghyf mẏ eyne korte wryst
Vñ lat nu dẏn dŭynghen
Jk wyl ene dẏ wedder brȳgghen

Satanas dicit

Here meyster lucyfer nu ghyf rat
Wēte vnse walt nu vyl kleyne stat
Nene macht wẏ nu mer en han
We hebben enen quaden man bestan
Hys ys nu godes moder komen
Vñ heft vns theophelū ghenomen
De den bref hat ghescreŭen
Den yk dẏ hadde ghegheuen
Dede vnder dy lẏcht ghegrauen
Den wyl se nu wedde hauen

Here lucyfer wat redestu dar to
Wy synt des breues vnwro

Lucifer dicit

Se ys vnse vrouwe we synt ere knechte
We moghen nycht myt er wechten
Dat we des wol beghunden
Dat were vnse ergher stunde
Jo we er van er komen
Deste bet mach yt vns vromen

Satanas dicit

Vrouwe nemet dessen bref
Id sy weme leyt edder lef
Se syn de leygen edder de papen
Se dorven vns mycht mer apen
Sunt dat desse man vns ys ghenomen
So dorf ne man mer to vns komen
De vns vñe ghut bede
Vorwar yk dat rede
Kumpt hyr jūmēt mere
Jk wyl ene also vorweren
Dat eme schal de hals knoken
Ofte yk ene kan roken

Maria dicit

Nu sclap eȳ luttyk theophele
Du heuest dre daghe leghen vñ mer
An groten ruwen ghewezen
Nu du slepst nu bustu ghe nezen

Maria dicit

Theophele yk wyl dy wecken
Vñ wyl dy van allen sunden trecken
Den bref legghe yk up dyn herte
Ghe delghet synt alle dyne smerte
Vñ alle dyne sundelyken saken
Wan du werdest vntwaken
So schaltu dancken myneme leuē kynde

Vñ al deme hēmelyschen synde
Dat dẏ gnade ys ghe gheuen
Werf nu vm̃e dat Ewyghe leuen

Theophelus dicit

Ik dancke dy søte Ihu Cryst
Wente du my schepper vñ mȳ loze byst
Dar to de vyl eddele søte moder maria
Dat se vns gnade vor lya
Ik was vyl na ewelẏken ghestoruen
Nu heft my maria dat ewyghe leuēt ghewor[uen]
Nu schole gẏ louen-beyde vrouwē vñ man
Wente alvnse salycheyt lycht dar an
Se ys alder werlde eȳ clar suñen schyn
Maria dat vyl eddele ghulden scryn
Ik hadde my vor redet alto zere
Dat yk nu vñ jum̃er mere
Des duuels scholde syn ghewezen
Des halp mẏ maria dat yk bẏn ghenezen
Myn houet schal er jum̃er nyghen
Myn tunghe schal er lof nům̃er swyghen
Se schal na ereme dēste rynghen
Beyde myt lezen vñ ok myt syngghen
Nu schole gẏ alle sprekenna
Help vns leue vrouwe sunte maria
An dat hoghe hēmel ryke
Dat wẏ dar komē alghelyke
Des help vns alle samen
In godes nomen amen
Dyt bok ys vthe
Got neme vns an syne hute

Hyr ys theophelus vthe
Me ghe vns ber up de sunte

Help got to den besten
Ik blyne by den mesten

Ave Maria, gratia plena
Dominus tecum, virgo serena:
Benedicta tu in mulieribus,
Que peperisti pacem hominibus
Et angelis gloriam.

Tu civitas regis justitie,
Tu mater es misericordie
De lacu fecis et miserie
Theophilum reformans gratie.

Pœnitentia Theophili.

Lapsus et Pœnitentia, Theophili cujusdam, Ecclesiæ Orientalis regionis, nomine Adana, œconomi, ex Simeone Metaphraste, auctore Eutychiano, Theophili ejusdem ministro, gestorum oculato et aurito teste.

Fuit in Adana civitate vir quidam Theophilus nomine, ejus Ecclesiæ œconomus; qui cum multo tempore, cum summa singularis prudentiæ et eximiæ sanctitatis opinione, nec non et civium omnium gratulatione hujus Ecclesiæ res, ex voluntate Episcopi, administrasset, in tantum ejus apud populum crevit auctoritas, ut communi omnium suffragio, ipse in demortui Antistitis locum eligeretur. Quam ille dignitatem summa animi contentione à se repellere conatus est. Cum autem Metropolitanus ad muneris dignitatem suscipiendam constanter cum hortaretur, ille toto in terram corpore prostratus, propter multiplicem peccatorum suorum rationem indignum prorsus clamavit. Victus tanta animi ejus constantia Metropolitanus, alium continuo ea functione dignum substituit. Interea clam, quidam invidiæ stimulis in Theophilum agitati, dente maledico nomen ejus mordere, et falso apud Episcopum traducere cœperunt, eoque tandem rem perduxerunt, ut Episcopus præcipiti consilio virum sanctum œconomico exutum officio, in ordinem redigeret. Qui summa animi tranquillitate ignominiæ notam pro Christi amore ferens, quietam aliquamdiu domi suæ Deo vitam egit; donec humani generis hostis invidiæ et ambitionis flamma cor ejus miserrime inceuderet. Hac igitur peste intimis medullis concepta, quid non facit miser Theophilus, quæ non consilia captat, quo posset voto potiri suo?

Erat in ea civitate homo quidam Hebræus, magicis artibus imbutus, qui nefariam Diabolo longo tempore

operam navaverat. Hunc intempestæ noctis silentio, alienata jam mente, accessit Theophilus, et pedibus scelerati viri provolutus, infimis precibus opem ejus implorat, tertio quoquo verbo miserum se clamitans, quod non ferendis probris ab Episcopo affectus esset. Magus hortatur eum bono animo esse; conferret se domum suam lætus, altera se nocte eum ad patronum suum adducturum. Abiit domum, summo delibutus gaudio miser. Rediit vero sequenti nocte. Tum magus; Primum meminisse debes, ô Theophile, nihil tibi hic cum Christiana pietate commercii esse debere; Cave igitur ne crucis aliquando signum hic edas; deinde nullis prodigiis vel clamoribus animi constantiam dimittas. His dictis, repente eum in medio cacodæmonum, cui tenebrarum princeps præsidebat, constituit. Qui simulata quadam vultûs severitate ad magum dixit; Qui hunc ad nos hominem Christi amore totum flagrantem introducis? Cui magus; Tuam imploraturus opem ô princeps invictissime, huc advenit. Tum princeps; Opem ego meam nemini, ut nôsti, impartiri consuevi, nisi qui se mihi fideles in servitutem tradunt. Et magus conversus ad Theophilum, Audisne, inquit, quid facto opus sit, si voti compos fieri veliś? Audio, respondit Theophilus; et humi prostratus dæmoniorum principis pedes deosculatus est. Tum iterum princeps; Gratum habeo hoc animi obsequium, sed volo scripto hoc ipsum confirmari. Datam igitur Christo virginis filio fidem rescinde, ipsamque virginem detestare. Quid faceret hac tam iniqua proposita conditione miser, qui mentem gerebat sceleris conscientia perturbatam? Paret illico et æternæ perditionis suæ chirographum sigillo ceraque munitum tradit impostori. Et sic lætitia magna exultans recedit.

Sequenti autem die Episcopus non mediocri animi dolore, propter Theophilum ab officio remotum, conflictari cœpit; adeo ut eum in amissum dignitatis locum restituerit, et supplicibus etiam verbis ab eo veniam postulaverit. Hac tam felici rerum conversione, succes-

suque gavisus Theophilus, ingentes suo Domino gratias agere, sibique gratulari cœpit. At clemens et misericors Deus, operum ejus præcedentium, quibus pupillorum et viduarum inopiæ egregie consuluerat, memor, non passus est tantis eum tenebris involutum funditus interire, sed benignitatis suæ lucem ei ostendit; quâ protinus tanquam à gravi somno excitatus, lamentis et jejuniis, assiduoque orationis studio totum se dedidit, et crebris singultibus infelicem sortem suam deploravit, et dementiam his fere verbis damnavit. Hei me miserum, hei me infœlicem. Siccine juvat insanis laboribus cum vano stultissimoque mundi totius applausu, ad æternæ mortis properare periculum. Et quo dementiæ delapsus sum? Vivebatne aliquis me felicius, quando ab omni publicæ functionis administratione remotus, soli Deo serviebam? Et nunc quid faciam? ad quem ibo? cujus opem implorabo?

Cum hac lamentatione sceleris sui gravitatem acerbe deplorasset, et abjectâ omni spe veniæ animo concidisset, venit ei tandem matris dei in mentem; quanta nimirum benignitate afflictis subvenire soleat. Eam igitur animo confidenti, spe consequendæ veniæ adire constituit. Nec mora; inani duri certaminis posita formidine, quadraginta diebus totidemque noctibus, in sacro sanctissimæ virginis templo, jejuniis, vigiliis, et assiduis afflictionibus incumbere, nec ullam consolationem admittere, nisi aliquod divinæ clementiæ signum habere mereretur. Et ecce noctis medio, Virgo Dei genitrix claritate tremenda, humanis se oculis conspiciendam præbens, asperis sane verbis precantem aggreditur. Quæ, inquit, ô homo hæc mentis tuæ impudentia, ut ore sacrilego perfidoque me interpellare audeas, qui tantis à filio meo affectus beneficiis, eum negare et dæmonibus postponere non veritus fuisti? Itane vero? Huic ego tam perfido opem ferre, et scelerum veniam postulare ausa sim? quare desine mihi molestiam exhibere. Cui Theophilus maximo ejulatu supplicans respondit; O unicum humani

generis refugium Virgo purissima, Virgo sanctissima, ne quæso me miserum æternæ mortis metu circumventum despicias; sceleris mei gravitatem veniam quidem non mereri fateor, tuo tamen patrocinio fretus hanc nequaquam despero. Memento peccatoribus unicum miseriarum suarum refugium, pœnitentiam nimirum, à Deo constitutam esse; quam ego totis animæ meæ medullis amplector; tu tantum misericordiæ mater, misero mihi in filium tuum placatum redde.

Hac pia animæ ejus submissione flexa sanctissima virgo, voce cum blandissima confirmat, et ad firmissimam veniæ spem excitat. Deinde hortatur ut impio dæmonis, cui se tradiderat, cultu abjurato, Christum Dei filium confiteretur. Paret ille, et fidei suæ professionem Apostolica auctoritate nobis traditam recitat, et horrida longo jejunio membra terræ allidens, oculos in venerandam sanctissimæ Virginis effigiem intendit; nec prius a pectoris tunsione cessat, quam aliquod restitutæ in Dei gratiam conscientiæ suæ testimonium accipiat. Et ecce iterum Dei genitrix, humani generis advocata, apparens et obscuram tristitiæ nubem ab ejus corde præsentiâ suâ discutiens, lachrymas et preces ejus in Dei conspectum admissas esse testatur.

Hoc virginis responso vehementer exhilaratus est; non tamen ita, ut non multo magis pernitiosæ defectionis chirographum eum angeret; pro quo instantius virginem precari cœpit. Et ut miraculo nihil deesset, certissimumque divinæ misericordiæ testem haberet, ecce tertio deinde die, conscriptam perfidiæ suæ chartam ab ipsa virgine in somnis accepit. Qua mane facto in pectore suo inventa, tanto et gaudio et timore correptus est, ut dissolutis membrorum compagibus, totus deficeret. Altero autem die, qui Dominicus erat, in frequenti fidelium congregatione, cum charta Episcopum adiit, eamque, sacra sancti Evangelii lectione peracta, ad pedes ejus projectam exposuit, cum ingenti lachrymarum vi, postulans ut eam pro concione populo explicare dig-

naretur. Interea humi prostrato Theophilo, Episcopus luculenta admodum oratione sanctissimæ virginis benignitatem et patrocinium, quo miser ille ab æternæ damnationis periculo ereptus erat, exposuit. Quomodo enim, inquiebat, hic Theophilus vel ad spem veniæ aspirare, vel conscriptam propria manu perditionis suæ schedulam, recipere potuisset, nisi singulari virginis sanctissimæ intercessione adjutus fuisset? Finita vero oratione, nefariam chartam igni exurendam tradidit Episcopus, et in Dei gratiam restitutum Theophilum vivificis Christi sacramentis impertiit; et ecce eximius quidam decor, cum admirabili splendore conjunctus in facie ejus emicuit; qui populum, ad Dei misericordiam sublatis in cælum clamoribus celebrandam, mirifice excitavit.

Postremo incredibili gaudio repletus Theophilus, mox à perceptis mysteriis, ad gloriosæ Virginis templum in quo salutem consequutus erat, rediens, leni protinus infirmitate correptus, triduo in oratione inibi perseveravit; quo exacto, rebus suis rite dispositis, e corpore tanquam ex ergastulo quodam ad Dominum feliciter emigravit. Ego Eutychianus natus in ædibus hujus beatissimi Theophili, et deinde Clericus hujus Ecclesiæ, quæ vidi oculis meis et auribus audivi, secure et certo, ad Dei omnipotentis gloriam conscripsi.

De Theophilo.

¶. Apud siciliam anno. dxxxvii. fuit quidam vir nomine teophilus cujusdam episcopi vicedominus: ut ait fulbertus Carnotensis episcopus qui tam prudenter sub episcopo res ecclesiasticas dispensabat quod mortuo episcopo eum dignum episcopatu omnis populus acclamabat. At ille vicedominatu contentus alium in episcopum maluit ordinari. Tandem ab ipso officio invito ab episcopo depositus in tantam insipientiam est delapsus ut ad suam recuperandam dignitatem cujusdam iudei malefici consilium expectaret. Ille igitur diabolum advocavit: et advocatus concitus venit: theophilus ergo jussu demonis christum et matrem ejus abnegavit christiane professioni abrenunciavit: et ipsius abrenunciationis et abnegationis chirographum suo proprio sanguine scripsit: et scriptum anullo sigillavit: et sigillatum demoni tradidit: et sic ejus servitio se addixit. In crastinum igitur procuratione demonis theophilus in gratiam episcopi recipitur et in sui dignitatem officii restituitur. Tandem ad se reversus de eo quod fecerat valde ingemuit: et ad virginem gloriosam ut sibi in adjutorium fieret tota mentis devotione confugit. Quadam igitur vice beata maria in visione illi apparens de impietate ipsum redarguit et diabolo abrenunciare precepit ac christum dei filium et omne christianitatis propositum confiteri fecit: et sic ipsum in sui et filii gratiam recuperavit et ad indicium indulte venie iterum sibi apparens chirographum quod diabolo dederat sibi reddidit: et super pectus posuit ut jam non se diaboli servum timeret: sed per virginem se liberum factum gauderet quo theophilus recepto vehementer exultans coram episcopo omnique populo quod sibi acciderat retulit et cunctis admirantibus et virginem gloriosam laudantibus ipse post triduum in pace quievit.

Appendix.

Af anselmo erchibyskupi.

I daugvm virþligis herra gregorii septimi. er fyr het hilldibrandus enn hann yrði pavaligs settis stiornari Skinv ii agiætir menn i guþs kristni fyrir norþan fiall. þat er at skilia Anselmus cantuariensis erchibyskup. ok hugo aboti cluniacensis. ok með þvi at þessir guþs vinir voru samtiða vppi hiartaligir cumpanar sin amiðil. samtengdir himneskri ast fagrliga kveyktir með elskv haleitrar himinirikis drottningar ok a sömv stundu fram kallaðir af þessari verölldu sem birtiz vndir einni syn. skulo ver skrifa nöckut skamt af þeirra life þat er einkannliga til heyrir guðs moþir lofi. sva at ver hafim lesit. skal guðs vin Anselmus sva hallda fremra sæti i fram burðinvm. sem hann helldr i vigslu pallinvm. Anselmus var fæddr i borg fanstraðr fyrir svnnan fiall i lyngbarði þegar settr til bækr a vnga alldri. heilagar ritningar i skola at nema. var hann fliot tækr i goþum lutum. sva at fyr enn hann veri fimtan vetra. giæddiz hann girnogliga bokligum listvm. elskandi sæla guðs moðir mariam af öllu hiarta. sem siþar birtiz i hans lifi með sætvm fram mangum ok orða fram burði Nv sem hann er vel til mannz kominn. fysizt hann norðr yfir fiall til franziam. ok þat sama gerir hann. þviat guð drottinn ok hans bleza moðir hefdi skipat i haleitri forsio sealfrar spekinnar at sagðr gim steinn skal norþur meir geisla vm smiði kristninnar. liðu sva heþan i fra iii aar. at Anselmus var stundvm i franzia. stundum i norðmandia. ok borgvndia. I nefndan tima er hann vel tekinn af virðulegvm herra tholetano erchibyskupi. hann var þa vigðr sub diakn verandi a erchi byskups garði. þionande honom optliga i guðligu embætti. Nv ber sva til einn hatiðar dagr. sem sealfr erkibyskup syngr messo i höfud kirkiv staþarins at fyr sagðr Anselmus þionar honum með öðrum klerkum. Oc er sva liðr embættinu sem

guðspiall skal lesaz gengr nefndr sub diaconus fyrir lez dakninum vpp a kor sem siðr er til. reykelsi halldande. ok törtvm fyrir berande. ok sem þeir ero vpp komnir. sva at guðspiall er hatiðliga lesit. gripz sub diakninn vpp i andligri syn. Seande fram yfir korinn yfir durvm kirkivnnar hvar fiandinn sitr a þrepi einu. hann er þa bölvaðr i apa mynd. hafande blek horn stor liga mikit vpp hia eyranu. Penna digran hefir hann i klonni hægri. ok skrifar i fasta fori. þetta kviquindi er miok hrædilict asyndar. Enn huat hann skrifar birtiz Anselmo þegar i stað. Tvær veslugar konur rett sitiande. þar vndir niðri. tala sin a meðal æ sem tiðaz af sinni bansettri vsnilli. Nu fyrir heilags anda birting. skilr anselmus sagða syn ok vndir stendr inn virdiliga at i apa myndinni. leyniz forn asakari brædra vorra sa er fyrir kvennanna margmælgi endr bæta forna cirographum mannligrar fyrir dæmingar Nv enn i annan tima seer hann klerkrinn at bokfell fiandans er al skrifat vtan ok innan. ok i hvert horn sva at engis kyns ma meira aligia. Enn konurnnar hallda framm hinv sama vm margmælgina. ok verðr skelmirrinn illskeptr vid er hann ma eigi skra setia þeirra ræður vt til enda. ok tekr þat ráð at hann bitr i annan bokfellis endann. enn togar annan með klonvm sperriz vid fast i sætinv. ok reynir aflit a bok fellinv. Nv sem hann stendr i þess hattar vm fangi. sva miok vvaran sva kleyciliga. sem hann er aðr kominn stavckva tenn hans af bokfellinv sva hart at havssinn brast skellr vppi amurnvm. hrytr siþan framm af þrepinum hrapandi niþr alla leið. með sva miklum brest. ok ogurligvm gny at Anselmo þotti þvi likt sem avll kirkian mundi niðr hrapa. I þessari syn glez hann geysi miok. þviat hann fagnar hiartaliga af slys förum fiandans. Oc með þvi at i sagðan punkt. hefir han eigi sealfs sins vollð. stillir hann minnr gleþina. enn veralldligvm mönnum mundi synaz sem bez standa. þviat hann slær saman sinvm lofvm. hatt ok hvellt með storum hlatri þionustuna fyrir latandi. framm eptir kirkivnni hart rennandi. þviat þess beiðir gleþi hugskotzins.

at fagna tempranar laust i sman ovinarins Oc fyrir þa sök at engi nær verandis maðr vett vndir stödv þessa mals. vndra allir geysi miok klerksins með ferði er hann hleypr æpandi vm kirkivnv sem einn leikari. þa er hann skylldi gnþi þiona með hæstu sæmð ok siðsemð. við heilakt altari. Aullvm lyð nær verandis. asva miklvm degi. Eptir þetta liðit. er synin brott tekin. hverfr Anselmus til sialfs sins. ok þickiz osvinnr vorþinn hugsandi með ser hvat hann hefir gert hvar epr a hverium tima. ok hversu mikils hattar mönnum nalægvm. hvar af hann fyldiz mikillar hrygðar hafandi sik i þionostv gerþinni einkann sæmiliga allt til enda. með matuligri hofsemð likamans. enn agiætri viðrkomning hiartans Enn er þionustv gerþ var vti. gengr herra byskup til hallar sinnar. með öðrum mikils hattar personvm. er nu fyrsagðr Anselmus hvatliga settr vndir rangan hugar dom allra sinna kumpana. vheilsaðr ok fyrir litinn með svivirþing ok brigzli. þa er aðrir menn kallaz inn til borz. ok bliðrar samkvnndv með [samkvndv] erki byskupi. hvat veroldin gerir orettuisliga. beint eptir sinvm vana. þorandi þann at svipta stundligvm vel gerningvm. sem fyrir litlu var avðgaðr af sialfvm guði med andligvm birtingvm. Varrar fru klerkr sem hann er af avllvm riaðr ok rekinn. flyr til sins hugara. ok göfugligs full trua. inn i mario kirkia gangandi með svt ok andverpandi til bænar fallande. Ok eptir þat gert. liðr yfir hann lettr höfgi. fyrir hvern hann öðlaz mikin fagnat. þviat drottning himins ok jarðar mær ok guðs mopir virðulig maria birtiz honum einkannliga blið ok fagnaðar sæl. hvgandi sinn þionostu mann bæði með elsku andlitzins ok hvnangligum seim orða fram burþarins. gerande hann styrkan. ok fyrir allar greinir örvgan. Legiandi þat sama letr niðr hia honum til annarar hendar sem fiandinn hafði skrifat til a sakanar efnis við konurnar. liþandi siþan fra hans avgliti vpp i lopt. ok heim til himinrikis hallar. Eptir greinda syn vaknar Anselmus allr styrkr ok fullr af fagnaði. gerande o mæliligar þackir almatkum guði.

ok hans mætvztv moþur. erchi byskupi kunnigt gerande hversv mikiliga guð drottinn hefir geraz latit hatt ok skipan þessara syna hvat erchibyskup heyrande lofar sannan guð. með goðum vilia hversu maria hin mildazta drotning er bvin til hialpar syndugra manna. Heyrir hann eigi siðr hvern skylning sv böluaða skræða hefir at hallda sem andskotinn skrifaði sinni bann settri klo vpp a kvennanna skaða. Ok þvi sa næst ero þær baðar fyrir erchibyskupinn inn kallaþar. Er at þeim borit i fyrstv bref laust. sva sem til profs at þær hafi illa geymt tvngu sinnar innan kirkiv þann time sem fram for guðs þionosta. Enn þær þræta sakir skamm fylli. eigi þorande moti at ganga. meðan þær mega nockurn veg vndan fara. Enn siþan letrið er fram borit. ok greiniliga vpp lesit. iata þær sektinna ok kriupa vndir skriptina. gefande lof guði fyrir miskunn sina. takande sva fyrir gefning ok hialp samliga lavsn sinna misverka. Eptir þessa luti fagrliga fyllda. tekr erchibyskup hann aptr vndir alla fyrri velgerninga gefande honum þar með einkannligri vinattv enn nöckura tima að þviat honum virþiz hann vera merkiligr maðr ok dyrðar samligr i guðs augliti ok milldvztv marie drottningar. sem profaz i þessu efne. Nöckurn tima siþur sækir Anselmus heim þat klavstr er bætvm heitir i norðmande. af nyiv gangande þar i skola vndir læring landfranti meistara. er skömmv hafði snviz fra verölld fremstr meistari i allan italia. þvi næstr gengr Anselmus sama veg verpande verölldinni gerandiz munkr vndir herra domi hersvini abbota. er funderat hafði nyia klavstr bæti. ok eptir tima fram ras sem prior lanfrantus er vt gripinn af bæti. med at göngv vilhialmss bastarðz. vigðr kaðanensis aboti. Enn siþan cantuariensis erchibyskup i englandi. tekr Anselmus prioratum beti. Enn vigðiz eptir dag virðuligis lanfranti. næstr erchibyskup canariensis. með guþs lofi. þolandi margar möþægar fyrir kristninar frelsi. vt legð ok vnaðr i sinvm byskups domi. af þeirri greind ok guþhræðslv leysi. er vilhialmr vngi konungr. son vilhialms bastarðar þeysti vpp a kirkivna. i englandi.

hvert ofsoknar sverð reiðd arvm siþar yfir krunv thomas erchibyskups. sem enn mvn siðar getin verða. Enn hver mvn greina mega. þa sæmð ok nytsemi. er Anselmus erchibyskup vill framm hafa með cristni predicandi. kirkivnar rettindvm halldandi. bækr dictandi. ok avnnur byskuplig verk fraliga gerandi. fylla elskv halldandi fra æsku til elli. við vara fru sanctam mariam semiandi hennar sætar bænir af hvnangligvm hiartans mergivm. með faaheyrðv formi klerkligrar kvnnvstv. sem alldregi gleymiz i heilagri kristni. meþan hun striðir her aa iarð riki. i þeim vtlegðar tima er Anselmus erchibyskup. þolir a dögvm Vilhialms vnga konungs. tekr hann mikla hvggan. ok hiartaliga vinattv af fyr nefndvm hvgone klvniacensis abota. hvers minning er þessv næst. gerandi með skömmv mali vndir miskvnn almattigs guþs ok hans sætuztv moður orlofi.

Diter Bernhard.

Es war aber einmal ein vornehmer, frommer herr mit namen Diter Bernhard, so fromm, das er seine kleidung in die sonnenstäubchen hängen konnte, ohne zu fürchten, dass sie auf die erde fielen. Er ging jeden sonntag in die kirche und erblickte dort einst den Teufel hinter dem altare sitzen, wie er die namen derjenigen auf eine kuhhaut schrieb, welche in der kirche schliefen. Der Teufel hatte aber die haut ganz und gar vollgeschrieben und fing sie daher an mit den zähnen auszudehnen, damit er noch mehr aufschreiben könnte. Sie entschlüpfte ihm aber auf einmal und er schlug mit dem kopfe so an die wand hinter sich, dass ihm ein zahn ausfiel. Hierbei konnte sich Diter Bernhard des lachens nicht enthalten. Weil er aber in der kirche gelacht hat, so rechnete ihm dies der liebe Gott als eine grosse sünde an. Als Diter Bernhard nach hause gekommen war, wollte er seine kleidung wieder in die sonnenstäubchen hängen aber diese hielten sie nicht mehr und sie fiel dort zur erde. Darüber erzürnte er sich und wollte dem lieben Gotte auch etwas zum possen thun. Und er nahm brosamen und warf sie in seine stiefeln und schritt einher, indem er so Gottes gabe mit füssen trat. Deswegen entführte ihn bald ein wagen in die luft, und er fährt dort seiner bosheit wegen noch bis zum heutigen tage umher.

Lapsus et conversio Theophili vicedomini.

Argumentum in Theophilum.

Theophilus adolescens singularis indolis et ingenii: In Sicilia auo suo Episcopo commendatur. qui illum archidyaconum (qui oculus episcopi in canonibus: hic vicedominus vocatur) creat. Auo defuncto. plebs illi episcopatum offert. ille coram metropolitano abdicat. Alter electus. qui eum ab archidyaconatus officio deposuit. Ille se videns spretum et abiectum: Hebreum pro officio priori consequendo consulit. ille dyabolum euocat: et seipsum ei deuouit. et officio restituitur. Tandem penitentia ductus auxilium gloriose virginis Mariae implorauit. Cuius tandem intercessionibus datum dyabolo Cyrographum recuperauit. Seipsumque totum Sanctimoniae vitae deuouit.

Incipit hystoria.

Postquam lux fidei crescens per climata mundi:
Siciliam tenebris errorum soluit ab atris.
Vir satis illustris nutritur partibus illis:
Nobilitate potens: meriti splendore refulgens:
Hicce Theophilus fuerat de nomine dictus.
Puri sacrata tinctus baptismatis unda.
Quem deuota patrum diuinis cura suorum
Obsequiis igitur primis signavit ab annis.
Atque sui dulcem pie sollicitando nepotem:
Cuidam pontifici credidit nimium sapienti.
Quo nutriret eum studio florente docendum.
Ipsius ingenium: mentisque rigaret agellum.
De Sophiae riuis septeno fonte manantis.
Dumque pio satis exhausti puero foret ipsi.
Digno confestim prouectus honore gradatim
Perueniebat ad officium sibimet satis aptum.

Quod lingua uulgi scimus dictum vicedomni.
Hac igitur tanti pompa splendoris adepta:
Pontifici se subiectum cleroque modestum.
Prebuit. atque pium populo. cunctisque benignum.
Commissoque gregi studio precrat vigilanti.
Maxime sed christi minimis miserisque pupillis:
Ac castis viduis: necnon cunctis peregrinis:
Vestes et victum dextra tribuit bene larga.
Hospiciumque vagis nunquam claudebat egenis.
Hinc igitur consors omnis deuotio plebis:
Affectu tenero cordis pendebat in illo.
Ipsum seu * dulcem venerantur amando parentem.
Interea vir summorum presul meritorum:
Coelitus acceptum direxit ad aethera flatum.
Quo nam defuncto: gremio terraeque locato:
Consensu plebs clamabat concorditer omnis:
Respondens cleri votis eadem cupientis:
Hunc fore precipuis aptum meritis vicedomnum.
Vt culmen sedis captaret pontificalis.
Summi pontificis curamque teneret ouilis.
Hoc quoque persuadere suo metropolitano:
Pontifici scriptis festinabant cito missis.
Cuius iudicio statui pastor sapienti.
Debuit æcclesiae tali condignus honore.
Qui bonitate viri comperta namque benigni:
Se completurum promisit uelle precantum.
Et uenisse uirum iussit maturius ipsum.
Affectu populi tanto quem sensit amari.
Ille sed execrans talem constanter honorem.
Presulis imperio parere negat ueniendo.
Donec inuitus trahitur. turbis glomeratur.
Et cum pontificis presentaretur ocellis:
Stratus adusque solum: voces spargebat in altum.
Infectum viciis sese dicens fore multis.
Non aptum sancto christi populo dominari.

* scr. ceu. *Haupt.*

His igitur querulis iterata voce profusis:
Antistes summus cessit postremo coactus
Huncque deus talis qui fastidiuit honoris:
Iniunctae vacuum curae concessit abire.
Constituens alium. rectoris nomine dignum.
Qui nam paucorum post interualla dierum:
Quorundam blandis clam seductus suadelis.
Subiectis alium cito preposuit vicedomnum.
Atque Theophilum summis meritis venerandum
Mouit ab officio: multos quo fungitur annos.
Istec * sed fragilis tolerans pacienter honoris
Damnum tristiciam pellit de pectore cunctam.
Gaudebatque satis sese iam posse vacare
Tanto liberius studio christi famulatus:
Quanto curarum securus erat variarum.
Cuius ✝ mox mentem detestatur pacientem:
Totius humani generis seuissimus hostis.
Et qua primates decepit fraude parentes:
Hac huiusce viri pulsat penetralia iusti.
Adducens eius fragili sepissime menti
Blanda potestatis delectamenta prioris.
Despectusque grauem facti nuperrime sortem.
Nec laqueos harum retraxerat insidiarum:
Donec captiuum christi duxit sibi seruum.
Nec mora vir fortis: vita meritisque celebris:
Mentis virtutem demens abiecerat omnem.
Nec tentamentis studuit restare nephandis.
Sed uictus cessit. mentisque dolore tabescit.
Quique prius plebi spreuit princeps dominari:
Affectat iuris pompas nunc inferioris.
Tandem seductus coecato corde misellus.
Quendam peruersum peciit festinus hebreum:
Qui magica plures decepit fraude fideles.

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* scr. Istic. *H.*

✝ *uius*, primae litterae a rubricatore pingendae relicto spatio. scr. *Cuius* aut *Huius*. *Haupt.*

Prolambensque suas prostrato corpore plantas:
Ipsius auxilium flagitat lacrimando nephandum.
Qui super errantis lapsus gaudendo malignus:
Nocte procul dubio iussit uenisse futura.
Promittens promptam despectus esse medelam:
Si parendo suis uellet tantum suadelis.
Sub ditione sui post hec habitare magistri.
His hic infoelix monitis captus male blandis:
Demonis obsequio seui gestit religari.
Quo sic umbratilis munus meruisset honoris.
Quem nec signatum signo sanctae crucis almo.
Sed mage demonicis confidentem suadelis:
Ocius ille magus secum duxit maledictus
Trans vrbem: sub nocturnis secreto tenebris.
Intulit inque locum multo fantasmate plenum.
In quo tartarei steterant in veste coloni
Alba. candelas plures manibus retinentes.
Inter quos medius princeps residebat iniquus.
Qui rex est mortis proles quoque perditionis.
Suadens damnandis astuta fraude ministris:
Impigre cunctis pretendere calliditatis.
Assuetae: laqueos omnes captare paratos.
At magus errantem damnumque sui cupientem:
Mox ad concilium perducebat scelerosum:
Prostratusque sui plantis extemplo magistri.
Monstrauit verbo causam qua venerat illo.
Cui demon seuus contra sic denique fatus.
Dic ait auxilii possim quid ferre fideli.
Ablutoque viro christi baptismatis unda.
Si meus esse cupit: scriptis christumque negabit.
Illiusque puellarem pariter genitricem.
Per cuius partum pacior nimium graue damnum:
Illum continuo virtute mea releuabo.
Atque decus talis prestabo patenter honoris:
Presul ut ipse suis non contradicere iussis.
Apponat. cernens omnes illi famulantes:
Qui nunc despectum spernunt: venerarier ipsum.

His nam blandiciis anguinae calliditatis
Iste miser verbo non contradixerat ullo.
Sed fieri gestit que peruersus draco suasit.
Proditor atque totum dederat se perditioni.
Sponte dedit proprii cartam scribens detrimenti:
In qua spirituum testatur velle nigrorum
Esse sub aeternis sociis per saecula poenis.
Hoc ubi perfecit: passim fantasma recessit.
Ipseque cum prauo gaudendo redibat amico.
Facta namque die: presul precepit adesse
Cleri primates. plebis pariterque priores.
Atque Theophilum cunctis astantibus illis
Adductum: verbis nimium blanditur amicis.
Ipsius subdens hilari vultu ditioni.
Defleuitque piis sese peccasse lamentis:
Abiecisse virum presumebat quia sanctum.
Ast hic: e subitis tanti laetatus honoris
Donis: plus aequo tollit se mente superba.
Iactanter subiectorum cuneos populorum
Ipsius obsequiis cogens succumbere duris.
Et spreto penitus patriae coelestis honore:
Terrestris tantum pompae versatur amore.
Cumque diu vacuis inhiaret namque lucellis:
Atque monente mago: numquam cessauit iniquo
Seuo multiplices satanae persoluere grates.
Ex cuius largis credidit solummodo donis
Accessisse quidem tantam sibi prosperitatem.
Tandem coelestis pietas immensa parentis:
Qui numquam cupit interitum mortemque reorum:
Sed mage conuersis laetam concedere vitam:
Condoluit facti meritum perisse benigni.
Quo quondam stabili fulsit celeberrimus orbi.
Istec sollicitans omnes clementer egentes.
Moreque diuino: pietas eadem veneranda
Concutit errantem digna formidine mentem.
Nec mora compunctus summo merore misellus.
Preponit pauitans oculis sepissime cordis:

Quanta negando deum meruit tormenta per aeuum.
Et quibus in poenis iungi debebat auerni.
Hec quoque tractando secum moerore supremo:
Talia continuis fertur dixisse lamentis.
Heu mihimet misero: cunctis probris viciato.
Ve mihi dammando: proprii pro crimine voti.
Qui patris summi prolem per scripta negaui.
Diuinaeque simul dulcem prolis genitricem.
Eheu quam seuis tradar per saecula poenis.
Et quam continuis claudar sine fine tenebris.
Qui miser elegi subdi sathanae ditioni.
Atque tenebricolis herebi sub limine iungi.
Mundanae pompae vano seductus amore.
Quid dicturus ero nimium peccator in illo
Tempore iudicii sancti spiritus metuendi.
Quando factorum mercedem quisque suorum
Accipiet. dignam satis aequa lance libratam.
Pro diuersorium * qualitate quidem meritorum.
Vel quis forte mei tunc apponet misereri.
Cum vix pro meritis iustus salvatur opimis.
Nam christi genitrix. coelique potens dominatrix.
Flaminis atque sacri templum sine sorde coruscum.
Haec eadem virgo partus post gaudia casta.
Quae retro conuersis fuerat mitissima cunctis.
Atque sui dulcem numquam tardat pietatem.
Sola mihi veniae potis est medicamina ferre.
Si pro me proprium dignatur poscere natum.
Sed si pollutis illam rogitare labellis
Coepero. bachanti (*sic.*) nuper quam corde negaui:
Me vereor flammis coelo consumier actis.
Ferre meum facinus quia non patitur graue mundus.
Attamen instantis causa cogente doloris:
Eiusdem celerem supplex quero pietatem.
Quo clemens animam precibus saluet perituram.
Hec secum querulis nimium dicebat amaris.

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* *sic: scr.* diversorum. *H.*

Et secli curis citius de corde repulsis.
Impiger ad templum properat: sub honore dicatum
Virginis intactae. matrisque dei venerandae.
Octies et spacium transegit quinque dierum.
Illic contrito deflens sua corde piacla.
Denegat atque sibi: lacrimis saciatus amaris:
Omnia cultorum delectamenta ciborum.
Scilicet et requiem somni sepissime dulcem.
Peruigil in sacris summo conamine votis.
Tali percerte corpus frangendo labore.
Purgauit lacrimis animae maculas viciatae.
His bene perfectis: nimium cum lassus in horis
Nocturnis molli declinat membra quieti.
Astitit in somnis illi castissima regis
Aeterni genitrix. eadem mundi dominatrix.
Scilicet auxilium spes solamenque paratum.
Eius presidium deuota mente precantum.
Talibus et verbis terrebat corda pauentis.
O vir cur nostri vigilas ad limina templi?
Vel cur posse mei celerem temet pietatem
Presumis sperare? meum qui denique natum:
Me matremque sui peruerso corde negasti.
Dic rogo quis oculis possim mis* cernere prolis
Diuinae vultum: coelesti luce coruscum:
Quove modo solio presens astare tremendo
Eius presumo? tibimet veniam rogitando.
Ast omnes culpas in me fortasse patratas:
Affectu mentis tibi mox indulgeo gratis.
Omne genus nimium quia diligo christicolarum.
Illos precipue tenero sed mentis amore
Diligo. consolor: propriis amplector et vlnis.
Quos exorantes: crebris hymnisque vacantes:
Inuigilare meo cerno sepissime templo.
Materni sed vis fortis me cogit amoris:

* *mis* antiquissimam genitivi formam saepe usurpat Hrosvitha. *mis prolis* = *prolis mei* = *prolis meae. Hpt.*

Hinc magis erga te nimio feruescere zelo.
Quod presumpsisti tradendus perditioni:
Blasphemando mei sanctum contemnere natum.
Qui deus aeternus. de patre deo generatus
Retro principii primordia cana sereni.
Ex me dignatus sumpsit sub tempore corpus.
Quod dedit humanae morti nationis amore.
Talia dicenti castae christi genitrici:
Vir merens animo. contra sic fatur amaro.
O mea domna scio nimiumque tabesco sciendo.
Plus iusto quia deliqui: spe captus inani.
Commisi cunctis facinus maius quoque poenis.
Despiciendo deum de te sine sorde profusum.
Hinc non sum dignus veniae conquirere munus.
Sed tamen exemplum nobis tribuere salutis
Sperandae: multiuario qui crimine lapsi:
Post lapsum scelerum veniam meruere suorum.
Nonne Niniuitae mitem christi pietatem:
Sese condignis cruciando namque lamentis:
Inuenere trium post interualla dierum.
Nonne David propheta dei: princeps quoque regni:
Iudaici plebem domini qui rexit herilem:
Illicito nuptae subito preuentus amore:
Non timet: insidiis circumueniendo dolosis:
Insontem vita fraudare virum sine causa.
Complexus charae licito quo posset habere.
Sed postquam vatis perterritus aduenientis
Ad monitum: culpas didicit deflere gemellas.
Deleuit lacrimis tacite maculas cito cordis.
Suscepit rursum propheciae quoque donum.
Quid referam petrum: christo testante beatum?
Qui post quamuis soluendi: pariterque ligandi:
Necnon stelligerae claues acceperat aulae.
Pro fidei rectae satis expressa ratione.
Detestando deum sese cognoscere christum
Rennuit. ancillae vocem metuendo nephandae.
Nec semel: aut binis vicibus. sed denique ternis.

Ceu nunquam visum charum negat atque magistrum.
Sed quia condigne lapsum defleuit ab ore.
Peccatum: veniae meruit medicamen opimae.
Scilicet atque gregi iussus preesse fideli.
Princeps æcclesiae pastor fit iure sacratae.
Talibus ac tantis aliis multisque figuris
Admonitus. similem me sperabam pietatem
A christo citius per te conquirere posse.
Cui vultu blando dicebat sancta Maria.
Tristrem mellifluae refouens dulcedine linguae.
Si te commissum turbat facinusque nephandum.
Condecet ut cordis consensu confitearis:
Hoc quod mendaci demens sermone negasti.
Ipsum quem peperi patris natum fore summi.
Qui iudex orbem veniet renouare per ignem.
Et post hec tandem pro te presumo rogare.
Ille quidem rursus lacrimans infit vicedomnus
O dilecta dei genitrix sanctissima christi:
Quae miti refoues cunctos pietate fideles:
Quo pacto? quo iure quidem contingere tandem
Altithroni nomen sanctum: venerabile: magnum:
Infoelix ego pollutis presumo labellis.
Qui christum: baptisma: crucem christi:* quoque matrem
Te castam: scriptis blasphemaui male pictis.
Cunctaque coelestis pia sacramenta salutis.
His miserans querulis inuentrix virginitatis.
Aiebat blandis iterum clemencius orsis.
Quamuis sis grauibus uiciis nimium maculatus:
Attamen ut monui dominum non sperne fateri.
Et quia factus homo nostri solummodo causa.
Vt spem conuersis veniae preberet habendae.
Tunc istec demum monitis parendo iubentis.
Cum lacrimis tales spargebat ad aethera voces.
Hunc supplex veneror. laudo. complector. adoro.

*: *sic.* male. *Ht.*

Ex patre coelesti christum sine tempore natum.
Temporibus nostris missum de sede parentis.
Vt de te casta: necnon de flamine sancto:
Indueret fragilis nostrae velamina carnis.
Huncque deum verum. necnon hominem fore plenum.
Non dubito. nostri causa qui pertulit ergo
Obprobiis tangi. colaphis. alapis quoque cedi.
Sacraque pulsari crebris sua terga flagellis.
Atque sputis rutili speciem vultus maculari.
Cumque coronatus spinis: et felle potatus.
Que sacra predixit scriptura: per omne repleuit.
Postremo sacris expassis in cruce palmis:
Ceu pastor verus bonitatis honore decorus:
Pro nobis animam moriens ponebat amandam.
Atque sepulchralem dignans suscepit honorem.
Hinc inferna petens: herebi quoque claustra resoluens.
Mortem destruxit. mortis patremque ligauit.
Tartareoque suos traxit de carcere iustos.
Ac sic non parua victor comitante caterua
Ad superos rediit. proprium corpusque resumit.
Quod fuit in busto clausum sub marmore magno.
Tercia quem viuum vidit lux omne per aeuum.
Discipulique sui crebro videre beati.
Ipsum nunc conuescentem: nunc ergo loquentem
Illis de regno dulci sermone futuro.
Post hec attonitis oculis cernentibus ipsis:
Ipsam quam sumpsit carnem super astra librauit.
In qua iudicium veniet celebrare futurum.
Proque suis meritis reddet bona vel mala cunctis.
Hec ita credentem: cordisque fide retinentem:
Atque tui deposcentem solitam pietatem:
Commendo me virgo tuo sanctissima nato.
Impetraque tuo veniam famulo sceleroso.
Hec vbi continuis defleuit verba querelis.
Sancta dei genitrix eademque potens dominatrix
Coelorum: verbis respondens inquit amicis.
Propter mysterium sacri baptismatis almum:

Et propter dulcem charae mis prolis amorem:
Cuius te precio sacri scio sanguinis amplo
Emptum: pro mundo qui fusus erat perituro:
Procedens sacris aduoluor sedula plantis.
) Eius quem genui cunctorum iudicis aequi.
Nec parcam preculis studio certante profusis:
Donec ipsius mitem cogo pietatem:
Vt tibi parcendo dimittat tanta piacla.
His dictis subito discessit virgo sacrata.
) Quod suscepisti redentis more popelli
Linquens promissi misero solamina sani.
Certe post triduum rursus veniebat ad illum
In visu. veniae munus reserans reparatae.
Et vultu læto deprompsit talia verba.
) En tis* vir domini tristis compunctio cordis:
Est accepta deo patrique prolique perenni.
Atque tuae lacrimae scelerum veniam meruere.
Sed nec tartareis poenis vnquam capieris:
Si post hec perstare cupis sine fraude fidelis.
) Ipse quidem contra mox dicebat prece blanda.
Certe seruabo sacrae fidei documenta.
Nec post hec vltra male transgrediar negligendo.
Quicquam de vestris mea domna piissima iussis.
Te quia post dominum solam conferre medelam
) Spero. quo poenis pabulum: non tartara mauis.
Sed non est mirum per te me iam fore saluum:
Per quam de veteris lætali crimine matris:
Omnem: dante deo: mundum patet esse solutum.
Et quis te poscens spe non dubiaque requirens
) Desertus fuerat vel confusus remeabat:
Hinc ego: criminibus sat supremis viciatus.
Suppliciter fontem deuota mente perennem
Alma dei genitrix exoro tuae pietatis.
Vt facias cartae littras extemplo nephandae:
) Quis me subiunxi vastatoris ditioni:

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ll. 345 et 369. Sic omnia. *Haupt.* —* *tis* = tui.

Eius de manibus miserum me sumere rursum.
Hinc animam formido meam quia forte misellam
Tempore iudicii multo discrimine laedi:
Si nunc predoni non est abstracta feroci.
His dictis. oculis iterum vigilabat apertis.
Et se prosternens precibus. crebro quoque deflens
Ieiunandò trium cursus agit ergo dierum.
Post hec e somno consurrexit mane summo.
Inuenit positam supra sua pectora cartam.
Qua visa membris mox contremuit resolutis.
Et grates christo cordis reddebat ab ymo.
Atque puellari pariter christi genitrici.
Post hec namque die sacra foeliciter orta:
Quae trahit a domino nomen venerabile summo:
Intrat in æcclesiam: populis ex more repletam.
In qua tunc inter sacrae solennia missae:
Astantes euangelicis presul docet orsis.
Et coram cunctis sacram prostratus ad aram.
Eiusdem quoque pontificis dans oscula plantis.
Voce palam clara narrauit ab ordine cuncta.
Que vel mortiferis egit victus suadelis.
Vel que perpetua meruit poscente puella.
Hec vbi composita plene retulit ratione:
Antistes facti tactus terrore stupendi:
Intonat his verbis mirantis voce profusis.
Cuncti gaudentes huc iam properate fideles.
Et pia facta dei laudantes mente fideli.
Credite iam dominum propria pietate benignum.
In læto delectari nunquam scelerosi.
Sed plus conuersis vitam dare velle futuram.
Eya dilecti fratres intendite cuncti.
Quam pie precantes dominus tollerat (*sic.*) bonus omnes:
Quos scit conuerti: post tristia facta piacli
Quis non miretur? quis non suplex (*sic.*) veneretur?
Laudandam multam dulcis christi pietatem.
Illum querentes semper qua subleuat omnes.

Qui iam criminibus miserans parcebat et huius.
Ipsius illustris precibus. sanctaeque parentis.
Per quam naturae perit * maledictio nostrae.
Et per quam mundo venit benedictio cuncto.
Hinc memor estó dei genitrix sanctissima nostri.
Qui te mente: fide: voto: laudamus et ore.
Quo pius ipse gregem pastor seruare fidelem.
Dignetur. veteris depulsa fraude draconis.
At nos exiles nulla virtute potentes:
Te semper regis mater non tacta perennis:
Ac de te genitum regem dominumque polorum:
Efferimus crebris conclamantes simul odis.
Peccato noster moriens periit quia frater.
Sed postquam periit per te sacra virgo reuixit.
His dictis cartam comburebat maledictam.
Et mox misterium missae peragit studiose.
Hoc vbi compleuit miro splendore refulsit:
Instar surgentis phoebi: facies vicedomni.
Quo mentis splendor lucens animae quoque candor
Eius per faciem monstraretur rutilantem.
Hinc astans populus nimia formidine tactus:
Altithrono grates cepit (*sic.*) resonare tonantes.
Cui placuit monstrare viri meritum venerandi.
Ipse quidem sacrum repetens extemplo locellum:
In quo coelestis donum meruit pietatis:
Frangi vi aduersa fragilis valitudine carnis.
Per spaciumque trium morbo crescente dierum:
Exemptus corruptibilis de carcere carnis.
Spiritus. aetheream plaudens ascendit ad aulam.
Auxilio sanctae fultus dominaeque Mariae.
Scilicet exstinctum corpus nisu populorum:
Ipso rite loco tumulatur honore supremo.
In quo nactus erat veniam: quam flendo rogabat.
Talis erat desperati necnon scelerosi
Finis. qui proprium didicit deflere reatum.

* *scr.* periit. *Ht.*

Et se condignis studuit punire lamentis.
Hinc laus et virtus christo per secula cuncta:
Humani veterem generis qui straverat hostem.
Plasma suae dextrae rapiens serpentis ab ore.
Ipsius et dulci constet lux alma parenti.
Quae pie solamen misero iam contulit. amen.
Vnicus altithroni genitus retro tempora mundi.
Qui miserans hominis: descendit ab arce parentis.
Et carnis veram sumpsit de virgine formam.
Virginis vt gustum primae sedaret amarum
Consecret appositae nobis pia fercula mensae.
Has faciendo dapes gustantibus esse salubres.
Quod sumus. et quod gustamus. vel quicquid agamus.
Dextera factoris benedicat cuncta regentis.

[Ultimos octo versiculos cum antecedente carmine ab editore (Conrado Celte) aut fortasse in codice, quem ille secutus est, male coniunctos fuisse non potest dubitari. *M. Haupt.*]

After-word.

From E. F. Sommer's Dissertation "De Theophili cum Diabolo fœdere" I have gathered the following information. First, that the Greek legend has been printed by Jubinal II. 332—357, from both the M.S., or rather that the text of each has been printed separately, because they were too discordant to admit of being fused into one. The Paris M.S., of much younger date than that at Vienna, wants the passage at the end in which Eutychianus (whom Sommer looks on as a mere man of straw invented by the author or copyist to give the story an air of truth) comes forward in his own person as the eye-witness of what he relates.

Of Paulus "Diaconus Neapolitanæ ecclesiæ" (not to be confounded with Paulus Diaconus Warnefridi filius)

nothing is known except that he translated the Greek legend into Latin, and dedicated it "Domino gloriosissimo et præstantissimo regi Carolo", which last fact does not give us much help towards ascertaining the time in which he lived, since this king Charles may either be Charlemagne or some one of his successors, Charles the bald, or the fat, or the witless. Sommer thinks that it is from this version that all the others made in the West of Europe have been derived, and it seems certain that Roswitha, Marbod, Fulbertus Carnotensis, Sigibertus Gemblacensis (whose chronicle must be added to the list of Latin works which treat of the story), Vincentius Bellovacensis, and others in Latin; Gautier de Coinsi in French, and the author of the Netherlandish Theophilus, all flow from this source; Sommer rests his opinion on two arguments; one, that the name of the city, Adana, is omitted by Paul, and though given in the version of Gentianus Hervetus, is found in no other Latin or vernacular work on the subject; the other, that the kissing which takes place between Theophilus and the Fiend at their meeting is also omitted by Paulus, retained by Gentianus Hervetus, and wanting in the other versions. These arguments are only good to a certain extent, I do not place much weight on the first, and as to the second its universal applicability is overthrown by the fact that the kissing is mentioned in both the Icelandic versions; the "miuklætis kosse" of the second comes in fact very near to the expresion in the Original. On the whole then it seems clear that though the translation of Paul was very widely spread; there is not sufficient evidence to exclude that which goes under the name of Gentianus Hervetus from a share in spreading the Legend.

I hardly know whether to differ with Sommer or not on another point; he considers the passage in Rutebeuf,

"De son sanc les escrist; autre encre n'i fist metre"

as the earliest evidence of such compacts being written

with human blood; now J de Voragine also mentions this incident and though he lived after Rutebeuf, relates the legend on the authority of Fulbertus Carnotensis † 1029, in whose account I suspect the writing with blood would be found. The most important part of Sommer's Treatise is a Middle-High German Poem of the XIIIth century, the earliest on the story of Theophilus yet known in that tongue which treats the subject as a whole; this he has printed from the Berlin copy of a Heidelberg M.S.; the poem containing 322 lines adheres closely to the original, the only difference being that the Virgin appears only twice to Theophilus and both times to him when asleep, while in the other versions which adhere to the original she appears three times, twice when he is awake, and once when he is asleep.

Sommer, when treating of the Netherlandish Poem, says nothing of its being the original from which the Low German poem published by Bruns was taken, and as he states that it follows closely either Paulus Diaconus or Marbod, I suppose I must give up my hypothesis as to its being the source from which the poem in Bruns, and the Low German Miracle which I have published were derived; still on again comparing them I cannot think they are the same piece, and yet the resemblance is so great that I am sure they must have had a common origin: the truth may perhaps lie in the assumption of a Netherlandish Miracle Play as their original, which has either perished, or yet awaits discovery.

Finally Sommer ridicules with perfect justice those who suppose with Mone and Blommaert that this legend is the stock whence all others of its kind in the West of Europe sprung. The seeds of such beliefs are inherent in the mind of Man, always ready to germinate, like other seeds, under a favourable influence.

Glossary.

Decl. of Subst, with the article.

Sing.	*Nom.*	auga-t	geisli-nn	túnga-n	skip-it
	Acc.	auga-t	geisla-nn	túngu-na	skip-it
	Dat.	auga-nu	geisla-num	túngu-nni	skipi-nu
	Gen.	auga-ns	geisla-ns	túngu-nnar	skips-ins
Plur.	*Nom.*	augu-n	geislar-nir	túngur-nar	skip-in
	Acc.	augu-n	geisla-na	túngur-nar	skip-in
	Dat.	augu-num	geislu-num	túngu-num	skipu-num
	Gen.	augna-nna	geisla-nna	túngna-nna	skipa-nna
Sing.	*Nom.*	sveinn-inn	viðr-inn	eign-in	bót-in
	Acc.	svein-inn	við-inn	eign-ina	bót-ina
	Dat.	sveini-num	viði-num	eign-inni	bót-inni
	Gen.	sveins-ins	viðar-ins	eignar-innar	bótar-innar
Plur.	*Nom.*	sveinar-nir	viðir-nir	eignir-nar	bætr-nar
	Acc.	sveina-na	viðu-na	eignir-nar	bætr-nar
	Dat.	sveinu-num	viðu-num	eignu-num	bótu-num
	Gen.	sveina-nna	viða-nna	eigna-nna	bóta-nna.

Decl. of Adjectives.

		Definite.			*Indefinite.*		
		neutr.	*masc.*	*fæm.*	*neutr.*	*masc.*	*fæm.*
Sing.	*Nom.*	- a	- i	- a	- t	- r, ”	+ ”
	Acc.	- a	- a	+ u	- t	- an	- a
	Dat.	- a		+ u	+ u	+ um	- ri
	Gen.	- a		+ u	- s	- s	- rar
Plur.	*Nom.*	+ u			+ ”	- ir	- ar
	Acc.	+ u			+ ”	- a	- ar
	Dat.	+ u			+ um		
	Gen.	+ u			- ra.		

A.

Abboti. s. m. *abbot.*
Aðr. pt. *before, ere.*
A-eggia. *to egg on, exhort.*
A-eggian. s. f. *egging on.*
Æ. adv. *aye.* æ ok æ. *for ever and ever.*
Æfi. s. f. *life-time.*
Æla, -i. *to reject.*
Æra. s. f. *honour.*
Æpa. *to shout.*
Æska. s. f. *youth.*
Æskia, æski, -kti. *to ask.*
Ætla. *to think.*
Afla. *to get, attain.*
Afli. s. n. *strength.*
Agætr. adj. *famous.*
A-hygia s. f. *care, anxiety.*
Akafliga. adr. *zealously.*
Akefd. s. f. *eagerness.*
A-ligia. *to impose.*
Alldregi, alldrei. *never.*
Alldr. s. m. *age.* um alldr, *of yore.*
Allr (all), aull (öll), allt. adj. *all.*
All-mattigr. adj. *all-mighty.*
Altari. s. n. *altar.*
Alvara. s. f. *earnestness.*
Alvöruliga. adv. *earnestly, seriously.*
Al-þyda. s. f. *people*
Andaz. v. m. *to breathe one's last.*
Andi. s. m. *soul, spirit.* andarskaðan *soul-scathe.*
Andiligr. adj. *spiritual.*
And-lit. s. n. *countenance.*
Andvarpa. *to sigh.* pt. andvarpandi.
Angr. s. m. *sorrow.*
Annar, önnur, annat. *other, second.*
Annars-heims. adv. *in the other world.*
Anskoti, or and-skoti. s. m. *enemy.* properly *one who shoots at.*
Ansvara, or andsvara. *to answer.*
Api. s. m. *ape.*
Aptr. *after, back.*
Aari for ári. s. m. *evil spirit.*
Aar for ár. s. n. *year.*
Arla. adv. *early.*
Arnaðr. s. m. *intercession.*
A-saka. *to accuse.*
Asakan. s. f. *accusation.*
Asakari. s. m. *accuser.*
Aasiana f. á-siana. s. f. *face.*
Ast. s. f. *love.*
Ast-lauss. adj. *unlovely.*
At-ganga. s. f. *interference.*
Audgadr. part. audga *to endow.*
Audlaz or ödlaz. v. m. *to obtain.*
Audsyniligr. adj. *visible, plain.*
Afund or öfund s. f. *envy.*
Aufunda. or öfunda. *to envy.*
Auga. s. n. *eye.*
Auglit. s. n. *countenance.*
Avita *to reproach.*
Avitan s. f. *reproach.*
Aulmusa, or ölmusa. s. f. *almsgiving.*
Aumligr. adj. *miserable.*
Aund. or önd. s. f. *soul.*
Aur, or ör. s. f. *arrow.*
Aur-leiki. or örleiki. s. m. *bounty.*
Auruggr, or öruggr. adj. *sure.*

B.

Bæði, baðir, baðar. pr. *both.*
Bæn. s. f. *prayer, boon.*
Bæna-halld. s. n. *supplication.*
Bænar-staðr. s. m. *entreaty.*

B.

Bak. s. n. *back.* á bak aptr. *behind.*
Bann-settr. pt. of -setia *to lay under a curse.*
Bardagi. s. m. *battle, blow?*
Baulvaðr pt baulva for bölva *to curse.*
Baulvan. s. f. *curse.*
Band. s. n. *band. chain.*
Beida, beidir. *to demand.*
Beinn. beint. adj. *strait.*
Beiskr. adj. *bitter.*
Beiskliga adv. *bitterly.*
Beisk-leikr s. m. *bitterness.*
Bera, ber, bar, *to bear.* bera til *to happen.*
Beria, ber, bardi, *to beat.*
Ber-syndugr. adj. *openly sinful.*
Betr, bestr. comp and sup. of godr.
Beta (for bæta)betr, *to atone, to give an account.*
Biartr, biort, biart. adj *bright.*
Biðia, bið, bað, beðið. *to pray.* Old Engl. *bidde.*
Bioða, byð, bauð, boðit. *to bid, ask.*
Birta, birti. *to manifest.* Pass. birtaz.
Blek-horn. s. n. *inkhorn.*
Blekkia. pt. blektr. *to cheat.*
Bliðr. adj. *blithe.*
Bliðliga. *blithely.*
Boda, *to announce, bode.*
Bogi. s. m. *bow.*
Bok. s. f. *book.*
Bok-fell. s. n. *book-skin, parchment.*
Borg. s. f. *town, burgh.*
Bradr. adj. *quick, headlong.*
Brad-ræði. s. n. *hastiness.*
Braat, brátt, or brott. part. *away.*
Brefi. s. m. *letter.*
Bregda, bregd, bra, brugdit. *to change, move from.*
Breida, breidi. *to spread out.*
Breidr. adj. *broad.*
Brenna. *to burn.*
Brestr. s. m. *crash.*
Brigdzli, or brixli s. n. *blame, reproach.*
Briost. s. n. *breast.*
Briota, bryt, braut, brotit. *to break, force.*
Broddr. s. m. *prick.*
Broðir. s. m. *brother.* pl. n. bræðr.
Bruni. s. m. *burning.*
Brunnr. s. m. *well-spring.*
Bua, by, bio, buit. *to dwell,* also *to make ready,* Old Engl. *boun.*
Bu-gardr. s. m. *dwelling.*
Byria *to begin.*
Byriar v. imp. *it is needful.*
Byskupr. s. m. *bishop.*
Byskups-domr. s. m. *bishopric.*

D.

Dæma. *to doom, judge.*
Dæmi. s. n. *example.*
Dagr. s. m. *day.* dat. s. deigi for degi.
Daligr adj. *doleful.*
Daudi. s. m. *death.*
Dela. (delur). *to divide.*
Diarfr. adj. *daring.*
Digr. adj. *fat, thick.*
Digraz. *to be puffed up.*
Dioful. s. m. *devil.*
Diofuligr. adj. *devilish.*
Dirfaz, dirfiz. *to dare.* fr. diarfr.
Diup. s. n. *deep, depth.*
Domari. s. m. *judge.*
Dom-stoll. s. m. *judgement seat.*

D.

Dramb. s. n. *pride.*
Dramba *to be proud.*
Drektr. pt. of dreckia *to drown.*
Drepa, drep, drap *to kill.*
Drottinn. s. m. *lord,* Drottinn vor. *Our Lord.*
Drottning. s. f. *queen.*
Dvelia, dvel (dvellur) dveldi. *to dwell, delay.*
Dvol. for dvöl. s. f. *delay.*
Dygd. s. f. *virtue.*
Dyggdugr. adj. *virtue.*
Dyggiliga. adv. *faithfully.*
Dyggr. adj. *faithful.* sup. -vaztr.
Dyr. n. pl. *doors.*
Dyrd. s. f. *glory, honour.*
Dyrdrar-full. adj. *glorious.*
Dyrka. *to adore.*

E.

Efna. to *hold, abide by.*
Efni. s. n. *matter, business.*
Eftir. pr. *after.*
Eftir-lifi. s. n. *after-life?*
Eilifr. adj. *everliving.*
Einkannliga. adv. *only.*
Ein-valld. s. n. *absolute power.*
Eitr. s. n. *venom, etter.*
Elldr. s. m. *fire.*
Elldz-matr. s. m. *fire-mate,* i.e. companion of those doomed to hell-fire.
Elli. s. f. *age.*
Elska. *to love.*
Elska. s. f. *love.*
Elskuligr. adj. *lovely.*
Embætti. s. n. *office, church-service.*
Enda. *to end.* pt endaðr.
Endi. s. m. *end.*
Endr-bæta. *to renew.*
Endr-lifna *to come to life again.*
Engi, engi, ecki. pron. *naught.*
Eptir-dæmi. s. n. *example.*
Erendi, or eyrindi s. n. *business, errand.*
Erfidi. s. n. *pains, trouble.*
Erki-byskupr. s. m. *archbishop.*
Eydi-mork or -mörk. s. f. *desert.*
Eyra. s. f. *ear.*

F.

Fa, fæ subj. fai, feck, feingit or fengit. *to get.*
Faderni. s. n. *fatherhood.* ydrat faderni *paternitas vestra.*
Faðir. s. m. *father.* gen.s. föður (fauðr). pl.n feðr.
Fadmr. s. m. *bosom, breast.*
Fæda, fædi, -ddi, -ddr. *to bear, bring forth.*
Fagnaðr or fögnuðr. s. m. *joy, bliss.*
Fagur (fagr), fögur, fagurt. adj. *fair.*
Falla, fell, fèll (feell), fallit. *to fall.*
Fang-staðr. s. m. *hold.*
Far. adj. *few.*
Fara, fer, fór, *to go, fare.* pass. fariz *to perish.*
Fasta. s. f. *fast.*
Fasta. *to fast.*
Fe. s. n. *money.*
Fegurd, fegrd. s. f. *beauty.*
Fela, fel, fal. *to commit.*
Fiandi. s. m. *fiend.*
Fiolkyngis-maðr. s. m. *sorcerer.*
Fiol-mennr. adj. *thronged with people.*
Fingur-gull. s. n. *gold finger ring.*

F.

Flærd. s. f. *guile, flattery.*
Flatr. adj. *flat.*
Fleck-laus adj. *spotless.*
Flettr. adj. *bereft of.*
Fliota, flyt, flaut, flotit. *to flow.*
Fliot-tækr. adj. *quick in learning.*
Flotkr. for flockr. s. m. *band.*
Fluga. s. f. *bait.*
Fluttning. s. f. *furtherance.*
Flya. *to fly.*
Flytia, flytr, flutti. *to perform.*
Fordæmdr. pt. fordæma. *to condemn.*
Forgaungu-maðr. s. m. *guide.*
Forn. adj. *ancient.*
Foro-neyti for föru-neyti. s. n. *fellow-travellers.*
For-sældr. *abandoned.* fr. *forselia.*
For-sia. s. f. *foresight.*
Fotr. gen. fotar, dat. fæti. pl. n. fætr. dat. fotum. s. m. *foot.*
Fra-bær. adj. *preeminent.*
Fra-bæriligr. adj *excellent.*
Framar. adv. *further.*
Fram-bera. *to bring forward.*
Fram-burdr. s. m. *narration.*
Framm-ferdi. s. n. *way of life.*
Framm-hrapan. s. f. *downfall, apostacy.*
Fram-rás. s. f. *progress.*
Fram-selia, -sel, -seldi. *to hand over.*
Frelsi. s. n. *deliverance.*
Fremia, frem, framdi. *to further, perform.*
Frestr. s. m. *delay.*
Frialsa, or frelsa. *to free.*
Friðr. s. m. *peace.*
Friof. s. n. *seed.*
Fru. s. f. *lady.*
Full-giora. *to fulfill.*
Full-ting, or -tingi. s. n. *help, defend.*
Fundr. s. m. *meeting.* á fund or til tundar, *to meet.*
Fusliga adv. *eagerly.*
Fylgia, -i. *to follow, follow up.*
Fyrir-gefning. s. f. *forgiveness.*
Fyrir-heit. s. n. *promise.*
Fyrir-lata. *to forgive.*
Fyrir-sma, smai, smadi. *to despise.*
Fyrri. adj. *former.*
Fyst. s. f. *desire.*

G.

Gædi. s. n. *goodness.*
Gagn. s. n. *gain.*
Gagn-stadligr. *rebellious.*
Galldr. s. m. *enchantment.*
Galldra-maðr. s. m. *enchantor.*
Gamall, adj. *old.*
Ganga, geing, geck. *to go.*
Gardr. s m. *house.*
Gaufugligr. adj. for göf-, *glorious.*
Gaupn s. f. *hollow of the hand, clutch.*
Gefa, gef. gaf. *to give.*
Gera or giöra, ger giórir, gerdi giördi. *to do, make.*
Geta, get, gat, getit. *to get, conceive,* also *to prove.*
Geyma, -i. *to take care of.*
Geysa, -i pt. geystr. *to inflame.*
Geysi. part. *very.*
Gialda, geld, gald. *to pay.*
Giarna adv. *willingly.*
Gilldr. adj. *strong, skilled.*
Giof. s. f. *gift.*
Giorfr or giörfr. adj. *thorough.* from gera.
Giorð. s. f. *deed.*
Girna, -i. *to desire.*
Girnd. s. f. *lust, greed.*

G.

Glæpr. *s.* m. *wickedness.*
Glæpska. s. f. *carelessness.*
Gleyma –i. *to forget.*
Glaðr. adj. *glad.*
Glata. *to fall from, lose.*
Glatan. s. f. *loss.*
Gledia, gled, gladdi. *to gladden.*
Glutra. *to be riotous.*
Gnisting. s. f. *gnashing.*
Godr. adj. *good.*
God-fysi. *s.* f. *good-will.*
Græda, i. *to heal.*
Grædari. s. m. *leech, physician.*
Grafa, gref, gröf. *to bury.*
Grata. græt, gret. *to weep, greet.*
Gratr. s. m. *weeping.*
Grauf. for gröf. s. f. *grave.*
Grein. s. f. *reason, account.* used much as the Latin *ratio.*
Greptaðr. *buried* pt of grepta.
Grimmaz. to *tyrannize.*
Griot. s. n. *stone.*
Guð. s. m *god.*
Guð-dómr. s. m. *god-head.*
Guð-hræddr. adj. *god-fearing.*
Guð-rækr. adj. *impious.*
Guðs-spiall. s. n. *gospell.*
Gyðingr, or, gyðingri. s. m. *Jew.*

H.

Haadung (for hádung) s. f. *derision.*
Hæd. s. f. *height.*
Hæfa, –i, –di. *to be fitting.*
Hafa, hefir, hafdi, haft. *to have.*
Hagr, hægr, hagt. adj. *right.*
Haleitr. adj *sublime, holy.*
Halld. s. f. *cheer, treatment.*
Hallda, held, helt. *to hold.*
Hals-fang. s. n. *embrace.*
Hamingia. s. f. *fortune.*
Hann, hun. pr. *he, she.*
Harr, hatt. adj. *high.*
Hatiða-dagr. s. m. *high feast day.*
Haund (for) hönd. s. f. *hand.* gen. handar, dat. hendi, pl. n hendr.
Haundla. *to lay hold on, handle.*
Hauss. s. m. *skull.*
Hefia, hef, hof, hafit *to begin, raise up.*
Heidr. s. m. *honour.*
Heilsa. *to hail.*
Heimr. s. m. *world, home.*
Heimta. –i. *to snatch.*
Heita, –ti, het. *to be called, hight.*
Hel. s. n. *death, hell.*
Helgr. adj. *holy* –aztr. sup.
Hel-viti. s. n. *hell-pains, hell-fire.*
Herbergi. s. n. *dwelling, inn.*
Her-fang. s. n. *booty, spoil.*
Herra s. m. *Lord.*
Herra-domr. s. m. *lordship.*
Her-tekinn pt. of her-taka *to take captive.*
Heyra. *to hear.*
Hialp. s. f. *help.*
Hiarta. s. n. *heart.*
Hiegomligr. adj. *idle, vain.*
Himin. s. m. *heaven.*
Hingat. pt. *hither.*
Hinn, hin, hitt. def. art. *the.*
Hiol (for hiól) s. n. pl. *wheels.*
Hiorðr. s. f. *herd, fold.*
Hlacka. *to exult.*
Hlifa. –i. *to defend.*
Hliod. s. n. *sound, a hearing.*
Hlutr, –or, hluti. s. m. *thing, matter.*
Hlyda, –i. *to listen, wait.*
Hlydni. s. f. *obedience.*
Hnefi. s. m. *fist, palm.*
Hneigia. *to bow the knee.*
Hneika, hneikaz, *to snatch away.*
Höfgi. s. m. *heaviness, drowziness.*
Hofn or haufn. s. f. *haven.*
Hofdingi. s. m. *chief, lord.*

H.

Hof. s. n? *moderation.*
Hofsamligr. adj. *moderate.*
Höfuð. s. n. *head.*
Hog-væri. s. f. *humility.*
Holld. s. n. *flesh.* g. s. with art **hollzins.**
Hopp. s. n. *spring.*
Hor-domr. s. m. *whoredom.*
Hrædsla. s. f. *fear.*
Hrapa. *to fall headlong.*
Hrokadr. pt **hroka** *to swell up.*
Hrygð. s. f. *sorrow.*
Hrygðarligt. adj. *sorrowful.*
Hverfa, hverfr, hvarf, horfit. *to turn.* á brott hverfa *to go away.*
Hvilikr. adj. *what, what-like.*
Hversu. pt. *how.*
Huga. *to console.*
Hugan s. f. *consolation.*
Hugari. s. m. *consoler.*
Hugr. s. m. *mind.*
Hug-leida. *to take thought.*
Hug-renning s. f. *thought.*
Hugsa. *to think.*
Hvitr. adj. *white.*
Hurd. s. f. *door.*
Hus-bondi. s. m. *husband, master of the house.*

I.

Jafnann. adv. *at the same time.*
Jafnodum. adv. *assiduously.*
Jata. *to confess.*
Jatning. s. f. *confession.*
Idra. *to repent.*
Idran. s. f. *repentance.*
Illr. adj. *bad, ill.*
Illska. s. f. *badness, wickedness.*
Ill-skeptr. adj. *ill at ease.*
I-nog. adv. *enough.*
Innstr. sup. **innr.** *inmost.*
Innteki. s. n. *income.*
Innvirdiliga: adv. *throughly, exactly.*
In-sigla. *to seal.*
In-sigli. s. n *seal.*
Jarð-riki s. n. *earth-realm.*
Jorð, gen. jarðar. s. f. *earth.*
Jung-fru. s. f. *virgin.*

K.

Kær. adj. *dear.*
Kalla. *to call.*
Kall. s. n. *shout.*
Kalldr. kallt. adj. *cold.*
Karl. s. m. *man* as opp. to **kona** *woman.*
Karl-manligr. adj. *manly.*
Kaup-maðr. s. m. *merchant, chapman.*
Kenning. s. f. *knowledge.*
Keyra. *to drive, urge on.*
Kinn-rodi. s. m. *blush.*
Kiosa, kys, kaus, kosit. *to choose.*
Kirkia. s. f. *church.*
Klauckva (for klöckva) *to hatch animate.*
Koma. kem, kom, komit. *to come.*
Kona. s. f. (gen. pl. qvenna) *woman.*
Konungr. or **kongr.** s. m. *king.*
Kosning. s. m? *choice.*
Koss. s. m. *kiss.*
Kosta. *to cost.*
Kosta-bod. s. f. *tempting offer.*
Knaliga adv. *powerfully.*
Knosa *to crush.*
Knya, kny, knudi, *to force.*
Kraftr or **kraptr.** s. m. *power.*
Kras. s. f. *dainty.*
Kriupa, kryp, kraup. *to creep.*
Kristinn adj. *christian.*
Kristni. s. f. *christendom, the church.*

K.

Kross. s. m. *cross.*
Kross-festr. adj. *crucified.*
Kross-merki. s. n *sign of the* +.
Kruna. s. f. *crown.*
Kval or **kvöl.** s. f. *torture.*
Kviðr. s. m. *womb.*
Kviquindi. s. n. *living thing, animal.*
Kunnigr. adj. *known.*
Kunnusta. s. f. *craft, science.*
Kyssa, -i, *to kiss.*

L.

Lada. *to invite.*
Lægia, -i, -di, *to lay down, lower.*
Lærdr. adj. *learned, one of the clergy.*
Langr. *long,* længr comp.
Lata, lætr, let, latit. *to let, to leave.*
Laugr for lögr. s. n. *law.*
Lausn. s. f. *salvation.*
Lausnari. s. m. *saviour.*
Leid-retta. *to lead aright, reform.*
Leid-togi. s. m. *leader.*
Leikari. s. m. a. *player, juggler.*
Leik-maðr. s. m. *layman.*
Lesa. *to read.*
Les-diakn s. n. *reader, reading Deacon.*
Leyna *to hide.*
Leyniliga adv. *stealthily.*
Leysa. *to loose, set free.*
Leysi. s. n. *deliverance*
Lida, lid, leid, lidit. *to pass.* **lidr brott** *passes away i. e. dies.*
Lid-veitsla. s. f. *conduct, aid.*
Lifa, -i, *to live.*
Likami. s. m. *body.*
Likr, -ari, -aztr. *like, likely.*
Limr. s. m. *limb.* **sá diofulsins limr.** *the limb of the devil.*
List. s. f. *art.* **Bok-list** *book-craft.*
Lita, lit, leit, litit. *to behold.*
Litill, litil, litit. (acc. litinn, litla, litit.) *little.*
Litil-læti. s. n. *humility.*
Lofa. *to praise.*
Lofi. s. n. *palm of the hand.*
Logi. s. m. *flame.*
Log-maal (for lög-mál) s. n. *law.*
Lund. s. f. *manner, way.*
Lutr. adj. *bowed.*
Lydr. s. m. *people.*
Lykill. s. m. (pl. lyklar) *key.*
Lykta. *to close, shut.*
Lysa. -i, *to dawn.*
Lysing. s. f. *dawn, twilight.*

M.

Macligr or makligr. adj. *worthy.*
Madr for maðr. s. m. *man* gen. mannz pl. menn.
Marg-mælgi s. n. *chattering.*
Mal. s. n. *matter, cause.*
Mæla, -i, -ti. *to speak.*
Mær or mey. gen. meyiar. s. f. *maid.*
Mætr. adj. (sup. -aztr.) *illustrious.*
Mann-drap. s. n. *manslaughter, murder.*
Mann-kyn. s. n. *mankind.*
Margr, mörg, margt. adj. *many.*
Marg-hattadr. adj. *manifold.*
Mattr. s. m. *might.*
Mattugr. adj. *mighty.*
Mega, ma, matti, matt. *to be able.*
Mein-gerd or -giörð. s. f. *mis-deed, sin.*
Meistari. s. m. *master.*
Mergi. s. m. *marrow.*
Messa. s. f. *the mass.*

M.

Metorð. s. n. *dignity.*
Metnadr. s. m. *honour.*
Mey. see mær.
Mey-domr. s. m. *virginity.*
Mikill, mikil, mikit (acc. mikinn, mikla, mikit) adj. *much.*
Milldi s. f. *mildness, clemency.*
Milldi-brunnr. s. m. *mercy-spring.*
Minnaz, -iz, -tiz, *to call to mind.*
Mista. missi, -ti, *to lose, miss.*
Miok adv. *much.*
Mal-dagi s. m. *contract.*
Mis-bodinn pt of mis-boda.
Mis-verk s. n. *misdeed.*
Mæda, -i, *to weary.*
Miukr, or miukur. adj. *easy, mild.*
Medal, midall, miðil. (*preceded by prep* á) *between.*
Miuk-læti. s. n. *kindness.*
Meiri, mestr. comp, super. of mikill.
Moðir. s. f. *mother.*
Möþtregi. s. m. *anxiety.*
Morgun. s. m. *morning.*
Munkr. s. m. *monk.*
Munnr. s. m. *mouth.*
Munu, or mundu, mun, man, mundi. aux. v., *will, would.*
Musteri (musteri from monasterium) s. n. *church.*
Musteri. s. n. *pattern.* Germ. muster.
Mykia. *to soften.*
Mynd. s. f. *likeness, shape.*
Myrkr. s. n. *darkness.*
Myskunn or miskun. s. f. *mercy.*
Myskunna. *to pity.*
Myskunnsamr. adj. *merciful.*

N.

Naat or nott. s. f. *night.*
Nad. pl. nadir. s. f. *rest.*
Naddverskr. adj. *Nazarene.*
Nægd. s. f. *bounty.*
Nær, næstr. adj. *near, nearest.*
Næra *to feed, tend.*
Nærverandi pt nær-vera *to be near.*
Nafn. s. n. *name.*
Na-lægr. adj. *near, nearlying.*
Naud-syn. s. f. *need.*
Nedarliga. adv. *lowly.*
Nefna *to name* pt nefnðr.
Neita. *to deny.*
Neitan. s. f. *denial.*
Nema, nem, nam, numit *to learn.*
Nema adv. *except.*
Niðr-hrapa *to fall down.*
Niðr adv. *downwards.*
Niðri adv. *below.*
Nockur. nockut. *any one, any thing.*
Nockurs-konar. *of any kind.*
Nordur. adv. *northwards.*
Norðan-fiall. adv. *north of the Alps.*
Nyr, ny, nytt. adj. *new.*
Nyt-semi. s. f. *profit.*
Ny-vordinn. *newly made* pt. ny-verda.

O.

O-breyttr. adj. *common.*
O-brugdinn (part. o-bregda) *unchanged.*
O-dæmiligr. adj. *unexampled.*
Odlaz (for ödlaz) *to obtain.*
O-endaligr. adj *endless.*

O.

Offra *to offer.*
O-fleckadr. adj. *unspotted.*
O-för. s. f. *sad journey.*
O-forsynia. s. f. *imprudence?*
O-frægia *to slander.*
Ogrligr. adj. *fearful, frightful.*
O-heyriligr. adj. *unheard of.*
O-lyfian s. f. *contagion, pest.*
O-mæliligr, adj. *unspeakable.*
O-minnigr. adj. *unmindful.*
O O Son, interj. of grief.
Opinn, -in -it. *open.*
O-rikr. adj. *un-rich, poor.*
Or-lof. s. n. *leave.*
Orosta. s. f. *war, battle.*
O-skaddr. adj. *perfect, unskathed.*
O-styrkt. s. f. *weakness.*
O-svinnr. adj *thoughtless, foolish.*
Otti s. m. *fear.*
Otta-lauss. adj. *fearless.*
Ottaz *to be afraid.*
O-vikianligr adj. *unyielding.*
O-virðing. s. f. *disgrace.*
O-umrædiligr. adj. *inscrutable.*

P.

Penningr. s. m. *money.*
Penninga-lauss. adj. *penniless.*
Pina *to torment.*
Pinsl, or pisl. s. f. *pain, pangs.*
Pipra. *to shake.*
Port-kona. s. f. *harlot.*
Postli. s. m. *apostle.*
Prestr. s. m. *priest.*
Prett-visi. s. f. *deceit.*
Prof. s. n. *proof.*
Profa. *to prove.*
Pryda. *to adorn, deck.*
Puki. s. m. *fiend.* hence perhaps the Engl. *Puck.*
Pyttr. s. m. *pool, pit.*

R.

Raada (for ráda) *to sway, rule.*
Rád. s. n. *counsel, rede.*
Rædis-maðr. s. m. *steward.*
Ræntr. from ræna *to rob, strip.*
Rangr. adj. *wrong.*
Rang-læti. s. n. *wickedness.*
Raudd (for rödd) s. f. *voice.*
Raunar. adv. *plainly, in truth.*
Reiði. s. n. *wrath.*
Reika. *to lay stress on.*
Reikna. *to reckon.*
Reka, rek, rak. *to drive away.*
Renna, -i. *to run.*
Retta. -i *to stretch out.*
Rettindi. n. pl. *rights.*
Rett-latr. adj. *righteous.*
Reykelsi. s. n. *incense.*
Reyna, -i. *to prove, try.*
Riaðr. pt. of ria *to attack.*
Riki. s. n. *realm, province.*
Rikia -i, -ti. *to reign.*
Rif. s. n. *rib.*
Riodr s. n. *a clearing in a wood,* especially round a temple.
Rit. s. n. *writing.*
Ritning. s. f. *writing.* Ritningin *The Scriptures.*
Rök-semd s. f. *judgement, approval.*

S.

Sækia, sæki, sotti. *to seek.*
Sæla. s. f. *bliss.*
Sællr. adj. *blissful*
Sæmd. s. f. *honour.*
Sæti. s. n. *seat, place.*
Sætr. adj. *sweet.*
Sætta, sætti. *to reconcile.*
Sak. s. m. *charge, guilt.*
Saklauss. adj. *guiltless.*
Sal. s. f. *soul.*
Salugr. adj. *soulless, dead.*
Samr, söm, samt. adj. *same.*
Sam-kunda. s. f. *assembly.*
Sam-pining. s. f. *pity.*
Sam-tengia, samtengi, part. sam-tengdr. *to bind together.*
Sam-tiða. adj. *contemporary.*
Sam-vinna. *to work together.*
Sam-virdiligr. adj. *of equal merit.*
Sam-vitzka. s. f. *conscience.*
Sam-þycki. s. n. *agreement.*
Sam-þyckiliga. adv. *unanimously.*
Sanna, *to prove,* Pass. sannazt.
Sannindi. s. n. *proof.*
Sannr, sönn (saunn) satt (sannt). adj. *true.*
Satt. s. f. *reconciliation, atonement.*
Sar. adj. *wounded.*
Saur-fullr. adj. *filthy.*
Saurga. *to pollute.* pt. saurgaðr.
Saurgr. adj *polluted.*
Sekr. adj. *guilty, culpable.*
Sekt. s. f. *guilt.*
Semia *to compose.*
Sendi-maðr. s. m. *messenger.*
Senniliga. adv. *verily?*
Sia, ser, sa. *to see.* siait. 2nd p. pl.
Sialfr. pr. *self.*
Sialfradr. adj. *having his own will.*
Sidan, or siðan. adv. *after that.*
Sidlæti. s. n *humility.*
Siðr. s. m. *custom.*
Sið-semð s. f *modesty.*
Sifelldr. adj. *constant.*
Signa, pt. signadr. *to* +, hence *to bless.*
Sigr. s. m. *victory.*
Sitia, sit, sat, setit. *to sit.*
Skadi, or skaði. s. m. *scathe.*
Skær. adj. *pure.* -azta sup.
Skamm-fylli. s. f. *shame.*
Skamm, sköm. skamt. adj. *scant, short.*
Skelfing. s. f. *trembling, fear.*
Skella *to strike with a ringing sound.*
Skelmir. s. m. *rogue, wicked one.*
Skeyti. s. n. *shaft.*
Skialfa, skelf, skalf. *to quake.*
Skilia, skil, skildi. *to separate, distinguish.* Þat er at skilia. *that is, more particularly.*
Skilning. s. f. *import.*
Skilr. s. n. *clearness.*
Skina, skin, skein, (skinu). *to shine.*
Skiol. s. n. *shelter.*
Skiotliga. adv. *speedily.*
Skipa. *to appoint, arrange.*
Skirn, s. f. *baptism.*
Skogr. subst. m. *a wood.*
Sko-klædi. s. n. *shoe.*
Skoli. s. m. *school.*
Skræda. s. f. *scroll.*
Skra-setia. *to write down.*
Skrifa. *to urite.*
Skrydi, or skryddi. s. m. *garb.*
Skulld. s. f. *debt, sake.*
Skulu, Skyldu } skal, skyldi. *shall, ought.*
Skyling. s. f. *defence.*
Skynsamr. adj. *wise.*
Skyra, or skira. *to relate.* from skir *clear.*
Slá. slæ, slog. *to strike.*
Slægd. s. f. *cunning, slight.*
Slikr, slikt. adj. *such.*

S.

Slys-för. s. f. *misfortune.*
Smiða, pt. smiðaðr. *to forge.*
Smiði. s. n. *fabrick.*
Snior. s. m. *snow.*
Snio-hvitr. adj. *snow-white.*
Snua, sny, sneri, snuinn. *to turn.*
Sofa, sef, svaf, sofinn. *to sleep.*
Sol. s. f. *sun.*
Sonr. s. m. gen. sonar. dat. syni. *son.*
Speki. s. f. *wisdom.*
Spott. s. n. *scorn.*
Spyria, spyr, spurdi, *to ask, speer.*
Spyting. s. f. *spitting.*
Skorta, -i. *to come short, be wanting.*
Spenna. *to span.*
Sperra, -i, -ti. *to stretch,* sperraz við *to resist.*
Staðr. s. m. *place.*
Stað-fastr. adj. *steadfast.*
Stað-festi. s. n. *steadfastness.*
Standa. *to stand.*
Starf or storf. s. n. *charge, employment.*
Stauckva (or stöckva), stöck, *to spring, slip.*
Steinn. s. m. *stone.* gim-steinn *jewel.*
Steinn-spialld. s. n. *stone tablet.*
Stètt. s. f. *office.*
Steypa. pt. steyptr. *to pour out, hurl down.*
Stiga, stig, stè, stiginn. *to rise, mount.*
Stikna. *to roast, burn.*
Stilla, -i. *to stay, still.*
Stiorna. *to rule.*
Stiornari. s. m. *ruler.*
Stodugr. adj. *steady.*
Stoll. s. m. *stool, throne.*
Stol-kongr. s. m. *emperor.*
Stor. adj. *great.*
Stormerki. s. n. *wondrous work.*
Strida, -i. *to war.*
Stund. s. n. *time, hour.*
Styn. s. f. *groan.*
Styra, styri. *to govern, steer.*
Styrkia. *to strengthen.*
Styrkr. adj. *strong.* also. s. *strength.*
Svartr. adj. *swart.*
Svið. s. f. *pain.*
Svik. n. pl. *deceit.*
Svikia. *to cheat.*
Svik-sæmd. s. f. *craft.*
Svipa, -i, -ti. *to spoil, strip.*
Svi-virðuligr. adj. *disgraceful.*
Sunnanfiall. adv. *south of the Alps.*
Syn. s. f. *sight, vision.*
Syna, -i, -di. *to show, see.*
Synd. s. f. *sin.*
Syndugr. adj. *sinful.*
Syngia. *to sing.*

T.

Taka, tek, tok, tekit. *to take.*
Tala. *to speak.*
Taar (for tár) s. n. *tear.*
Telia, tel, taldi, taldr, *to tell.*
Tempranar-lauss. *immoderately.*
Tia, tiái, tiádi. *to hold up.*
Tið. s. f. *time, tide.*
Tiða. *to happen, betide.*
Tign. s. f. *honour, dignity.*
Til-heyra. *to belong.*
Til-heyriligr adj. *belonging.*
Til-koma. s. f. *arrival.*
Til-stilli. s. n *instigation, advice.*
Til-tala. s. f. *challenge.*
Timaligr. adj. *temporal.*
Timi. s. m. *time.*

T.

Toga. *to drag, tug.*
Tönnr. s. f. *tooth* pl. n. tennr, gen. tanna.
Tortis. s. m. *torch.*
Traust. s. n. *trust.*
Tregi. s. m. *woe, care.*
Treysta. *to trust.*
Trú. s. f. *troth, belief.*
Trúa. *to believe, trow.*
Tru-lauss. adj. *faithless, unbeleeving.*
Tveir, tvær, tvo, *two.* gen. tveggia.
Tvi-faldr. adj. *twofold.*
Tunga. s. f. *tongue.*

V. U.

Vægd. s. f. *mercy*
Vænn, væn, vænt. *fair, handsome.*
Vænta, -i, -ti. *to wait, expect.*
Vaka. s. f. *watching, vigil.*
Vakna. *to wake.*
Vakurligr. adj. *careful.*
Valld. s. n. *power.*
Vandi. s m. *danger, burden.*
Vand-virkt. s. f. *pains, care.*
Vani. s. m. *wont.*
Van-semd. s. f. *dishonour.*
Vard-veita. *to observe.*
Varla. adv. *hardly.*
Vegligr. adj. *grand.*
Veita, i-, -ti. *to afford, give.*
Veizla or veitsla. s. f. *gift.*
Vel. s. f. *guile.*
Velia, vel, valdi, valdit. *to elect.*
Vel-skygnr. adj *clear-sighted.*
Velta. *to roll, welter.*
Vèr or vier pl. n. of. 1st pers. pr. ek, mik, mèr, mín. acc. pl. oss.
Vera, er, var, verit *to be.* Pres. conj. sè. Past. conj. væri or veri. Imper. ver-tu.
Verða. verð, varð, past conj. yrði, vorðit or orðit. *to become.*
Verd-kaup. s. n. *price.*
Verd-leikr. s. m. *merit, deserts.*
Verdugr. adj. *worthy. worthily.*
Verk. s. n. *work.*
Verolld or veröllð. s. f. *world.*
Veslr. or veslugr, adj. *miserable.*
Vesolld. or vesälld, or vesælld. s. f. *misery.*
Vetr. s. m. *winter.*
Vett neg. part. *whit.*
Vidr-hialp. s. m. *assistance.*
Vidr-komning s. f. *consciousness.*
Vidr-kvæmiligr. adj. *proper?*
Vigia, -i, -di. *to consecrate.*
Vigsla. s. f. *consecration.*
Vilia, vil, vildi. *to will.*
Villu-maðr. s. m. *heretic, heathen.*
Vinatta. s. f. *friendship.*
Vinds-bylr. s. m. *whirl-wind.*
Vinna, vinn, vann, unnit *to work,* Old Eng *win.*
Vinr. s. m. *friend.*
Virda, -i. *to value.*
Virding. s. f. *credit.*
Virdr. adj. *worthy.*
Viss, vis, vist. adj. *sure.*
Vita, veit, vissi, vitat. *to know* old Eng. *wis.*
Vitni. s. n. *witness, testimony.*
Vita, -i *to visit.*
Vitr. -uztr adj. *wise.*
Vitska. s. f. *wisdom.*
U-heilsadr adj. *unfortunate.*
U-mackligr. adj. *unfit.*
Um-dæmi. s. n. *province. jurisdiction.*
Um-fang. s. n. *occupation?*
Um-hugsan. s. f. *reconsideration.*
Um-hverfis. adv. *round about.*

V. U.

Unaðr, and unað-semd. m. f. *bliss, joy.*
Undann. prep. *away from.*
Undra. *to wonder.*
Ungr. ung, ungt. adj. *young.*
Von. s. f. hope. Vonar madr. *a hopeful man.*
Vondr. adj. *wicked.*
Vor, vort. poss. pr. *our.*
Upp-binda. *to bind up, string.*
Upp-brotinn, pt. of upp-briota *to break open.*
Upp-haf. s. n. *beginning.*
Uppi. prep. *above,* without its case it means *on the earth, alive.*
Upp-lesa. *to read out.*
Upp-lypta. *to lift up.*
Upp-risa. s. f. *resurrection.*
Upp-risa. *to ascend.*
Usnilli. s. f. *naughtiness.*
Utann. *without.*
Ut-legð. s. f. *out-lawry, exile.*
Ut-lat. s. n. *outgoings, expences.*
U-var. adj. *unwary.*

Y.

Yðar, yður, yðart. poss. pr. *your.*
Yfir. prep. *over.*
(Yfir,) efra, efst. *upper uppermost older, oldest.*
Yfir-bot. s. f. *atonement.*
Yfir-bragd. s. n. *countenance.*
Yfir-lesa. *to read over.*
Yfir-skipa. *to set over.*
Yfir-stiginn. pt. yfir-stiga *to conquer.*
Yfir-vætti. s. n. *overweight* yfir-vættis vitsku *of surpassing wisdom.*

Þ.

Þacka *to thank.*
Þackir. f. pl. *thanks.*
Þack-læti. s. n. *thankfulness.*
Þægr. adj. *acceptable.*
Þann. acc. sing. m. of sa, su, þat.
Þann-veg. adv. *so, in that way.*
Þaurf. for Þörf. f. s. *need.* Þaurf vinna *to be sufficient.*
Þegar. adv. *straitway.*
Þeim dat. pl. of sa, su, þat.
Þeir, Þær, Þau. pl. N. of sa, su þat.
Þess. gen. s. sa, su, þat.
Þessi, Þessi, Þetta *this.* acc. Þenna. Þessa, Þetta. dat. Þessum, Þessari, Þessu. gen. Þessa Þessarar, Þessa. gen. pl. Þessara.
Þeysa. -i. *to dash.*
Þickia, -i, Þotti. *to think.*
Þiggia, Þigg, Þág, Þádi, Þegit *to ask, pray, also to accept a prayer.*
Þing. s. n. *meeting, place of meeting.*
Þingat. adv. *thither.*
Þiona. *to serve.*
Þionusta or Þenusta. s. f. *service.*
Þionustu-maðr. s. m. *servant.*
Þiota, Þyt, Þaut. *to shout, roar.*
Þola, -i. *to bear.* Sc. *thole.*
Þolin-mædi. s. f. *long-suffering.*
Þora, -i, -di. *to dare.*
Þræll. s. m. *thrall, slave.*
Þræta, -i. *to deny.*
Þraunging. s. f. *strait.*
Þrengia or Þreyngia, -i, -di, -dr *to throng, to reduce to straits.*

Þ.

Þrenning. s. f. *trinity, -inn The Trinity.*
Þrep. s. n. *cornice, window-sill.*
Þrir, Þrjar, Þriu. *three.* Dat. Þrim. gen. Þriggia.
Þrotna. *to tire.*
Þrys-var. adv. *thrice.*
Þvi. dat. s. of sa, su, Þat.
Þvi-at *because.*
Þvilikr, Þvilik, Þvilikt. adj. *such-like.*
Þvinga. *to force.*
Þvo, Þvæ, Þvoði, Þvegit. *to wash.*
Þu. 2nd pers. pron. acc. Þik, dat. Þer. Þin. Dual. n. Þið. Pl. Þèr.
Þungi. s. m. *burden.*
Þurptugr or Þurftugr. adj *needy.*

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STOCKHOLM, 1845. P. A. NORSTEDT & SÖNER.

A.

Letiandiþ sama letr nide hia
hm t ayar hdar se ꝓiandm
haꝓdi sseꝓat ta sakan eꝓni
v komm ay. liþdi siþ þ h agh

B.

diopuli gr̄ þtt visi. am̄ stkn̄
boga vpp bn̄dn̄di z bz en̄and
i aur sundada ꝑ eldi aufn̄dn̄
nr aþ li ꝑ prestzins bost keyr

C.

Maurg dr̄e dyrdlgra lx theophilo
iar teigna þru sc̄e marie styrkianu
Lokhiortu syndugra man̄a til uillar
nanar guds myrkuñar. En̄ þo syndizt gud lig

D.

Gatanas dicit
Hore hore wedder du
nu zegghe war wultu nu
theophelus al scolle swech
vor den prester dat he sok blech
Samyc vn̄ boldekyn

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